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John A. Macduff

The Presbyterian.

A MISSIONARY AND



RELIGIOUS RECORD

OF THE

PRESBYTERIAN CHURCH OF CANADA IN CONNECTION WITH THE CHURCH OF SCOTLAND.

CONDUCTED BY A COMMITTEE OF THE LAY ASSOCIATION.

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No. 5, May, 1858.

VOLUME XI.

Price 2s. 6d. per annum, in advance.

The Presbyterian.

ERRATUM.

At page 64, instead of *Williamsburgh*, read: *Matilda*, Rev. Thos. Scott, \$6.

MEETINGS OF SYNODS.

The SYNOD OF CANADA will meet at Montreal on the last Wednesday (the 26th) of May next.

The SYNOD of NOVA SCOTIA will meet at Charlottetown, P. E. I., on the last Wednesday (the 30th) of June next.

Correspondent—Rev. Alex. McGillivray.
Alternate—Rev. Allan Pollok.

The SYNOD of NEW BRUNSWICK will meet at Newcastle on the third Thursday (the 15th) of July.

By arrangement, the Synod alternates with that of Nova Scotia in sending a delegate to Canada. The Rev. John Ross is delegate from the Synod of New Brunswick to that of Nova Scotia.

BOUND VOLUMES OF THE JUVENILE PRESBYTERIAN.

In reply to occasional inquiries we would say that our publisher will furnish a few bound copies of the 1st and 2nd volumes of the *Juvenile Presbyterian*,

delivered, postage free, to any address for 5s., and the 2nd volume alone, bound singly for 3s. He will also bind volumes, if delivered to him free of expense, for 1s. 3d. per volume, either singly or the two volumes in one Book. We doubt not many will be pleased to secure the preservation of their numbers in this way.

The third volume has been commenced. This is a suitable time to subscribe. The price is 1s. 3d. per annum for a single copy, or 1s. if 25 copies are taken. It has now a circulation of over 2500. We recommend it to all our congregations.

THE FRENCH MISSION.

We are glad to mention, as an evidence that means would be forthcoming, if the Synod prosecuted this interesting work with energy, faithfulness and zeal, that a friend of the Mission in Edinburgh has collected £3 16s. 6d. stg. for our Mission to the French Canadians. We regret to say that comparatively few of our congregations have given heed to the injunction of Synod as to collections in its behalf; and the Committee have been, in consequence, hampered and restrained from engaging labourers and putting the Mission in an effective state. We hope that before the meeting of Synod some remittances may yet be received. The example our Edinburgh friend has set is a good one. It should be imitated.

SCOTCH STUDENTS AT OXFORD.

A short time ago some very depreciating articles on the Scottish Universities appeared in the *London Times*. The system of training and the state of learning in these Institutions were represented as very inferior and insufficient. The talk in which *The Thunderer* indulged was clever and plausible; but it lacked the essential characteristic of truthfulness. "Facts are chief that winna ding," and we therefore have pleasure in inserting the following letter showing the distinction which two Glasgow students have attained at Oxford, and furnishing a very satisfactory rejoinder to the wrathful and sneering productions referred to:—

To the Editor of the Scotsman.

March 20, 1858.

SIR,—As many of your readers may not be aware that the "Ireland Scholarship" is the highest honour that can be attained by undergraduates at Oxford, they may not estimate aright the credit that Scotland has gained by its having just been adjudged to Mr. David B. Monro, scholar of Balliol College, and the second place in the contest to Mr. George R. Luke, of the same College. Neither of these gentlemen was a pupil of mine, though Mr. George Luke was dux of the Edinburgh Academy in 1853, but both are Snell's exhibitioners from Glasgow at Balliol; and my object in writing to you (besides justice to the Professors of Humanity and Greek, Messrs. Ramsay and Lushington) is to draw attention to the

good result of that, the *only* foundation in Scotland which enables a young man to carry on his studies at an English University. Were similar exhibitions (*Scotice* "bursaries") attached to our College or schools in Edinburgh, there is abundance of talent and superabundance of industry and perseverance amongst our students to secure their success at Oxford or Cambridge. It is only the miserable encouragement held out in this part of the kingdom to classical studies, whether as regards master or pupils, that prevents them from competing successfully with the *élite* of any of our English Universities. One Mr. Snell would do more real service to Edinburgh and Scotland than half-a-dozen Mr. Donaldsons. Why should not some of our generous and noble-minded citizens take a hint from Glasgow, and found bursaries instead of hospitals to immortalise their names? They can need no greater encouragement than the fact announced in this day's *Times*, that two Glasgow students have beaten the whole body of undergraduates (some two thousand) in Oxford; and that in an examination in pure scholarship, *not* embracing history, metaphysics, or mathematics.

I am, &c.,

JAMES S. HODSON, D.D. Oxon.,
Rector of the Academy.

THE BIBLE FOR INDIA.

BRITISH AND FOREIGN BIBLE SOCIETY.

SPECIAL FUND.

We doubt not but good will be the result of the present terrible upheaving in India. Light will come out of darkness. The designs of the wicked will be overruled for good, and peace will be restored to that unhappy land, which will be made glad with the tidings of peace and good-will to men. We believe that the rule of Britain will henceforth be more consistent with its position as a Christian power. The interest of the British people is thoroughly aroused, and the various religious societies are concerting measures for the spread of the Gospel in India. We have before mentioned that the Bible Society had determined to do somewhat, and we now insert their appeal for a "Special Bible Fund for India." We add nothing to this appeal, it speaks for itself. We will have pleasure in taking charge of any contributions for this desirable effort.

THE COMMITTEE of the BRITISH AND FOREIGN BIBLE SOCIETY have been watching with peculiar interest the present course of events in India,—India, the scene of some of the Society's earliest and most interesting labours in respect both to the translation and circulation of the Holy Scriptures. The Bible, after a struggle for entrance, has been gradually working its way in India, and now unfolds its revelations in all the principal languages and dialects of that mighty Empire. Valuable and efficient Auxiliaries in the several Presidencies have been long and diligently engaged in the same important field of operation, and, through the blessing of God, with a gratifying amount of success. During the last half century numerous editions of the Scriptures in the native languages have passed through the press, and in the same period not fewer than two millions five hundred thousand copies of the whole, or parts of the Bible, have been placed in the hands of the people. This amount of circulation has been effected irrespective of the labours

of the Baptist Translation and Missionary Societies, and various Missionary Agents from the United States of America. Yet, after all, how meagre and insufficient the supply thus furnished for the teeming myriads of India's ignorant, deluded and debased population!

The Committee of the British and Foreign Bible Society have long been desirous to do more for India. Much correspondence has at different times taken place with their active Auxiliaries and other friends of the Bible in that country, with a view to the extension of the work. Large grants of Scriptures, Printing and Binding Materials, as well as money, have been freely voted by the Committee, and various measures recommended for the wider dissemination of Divine truth, such as exploratory tours for the express object of Bible distribution, and an enlarged general system of Colportage by Native Christian Agency.

In the inscrutable providence of Almighty God a new era now appears opening upon India. The fearful and criminal catastrophe which has spread such terror and cruel suffering through some of its fairest provinces, and which has filled the whole empire with consternation, has evidently impressed on the British public of all classes and religious denominations the conviction that more must be done, much more than has hitherto even been attempted, towards diffusing the benign and sanctifying influences of Christianity over our Indian possessions and dependencies; that the Bible, which has done so much for Britain, is one of the great means of blessing needed for India; and that, whatever new and vigorous agencies may be called into operation, the Bible must occupy the prominent and foremost place.

This necessarily casts an increased responsibility on the Bible Society. That responsibility the Committee desire fully and solemnly to recognise. They feel assured that their constituents and the Christian public generally would deem them guilty of a grave dereliction of duty, if they were not prompt to provide for and to meet every claim as it may arise. In the discharge, however, of these obligations the Committee may have to draw largely on the liberality as well as the sympathy of their supporters. They are aware that measures are already in preparation by the leading Missionary Societies for increasing the number of their Agents, and that comprehensive plans of Christian Education are likely to be attempted; and, while they rejoice in the fact of such efforts being contemplated, they also feel that their effectiveness will materially depend upon the ready aid and vigorous co-operation of the Bible Society. The Committee, moreover, cannot forbear the expression of their fervent hope that the restrictions which have closed the Government Schools against the free use of the Scriptures may be speedily removed, and thus a wide scope be afforded for the introduction of the Bible amongst the youth of India. And, above all, if He who has the hearts of all men in His hands should in great mercy dispose the native mind at large to give a welcome to Christian Instruction, there will be an opening for the Scriptures both in the Asiatic and European languages to an unprecedented extent, of which it is of the utmost importance that this Society should be fully prepared to take every advantage. It may not be inopportune, also, to state that heavy losses have been sustained by the destruction of books, paper, printing and binding materials, etc. This has been the case at Agra, as will be seen by the subjoined letter; also at Loodianah, Allahabad, and other places where depôts of the Scriptures have been established.

It is in view of the immediate indispensable outlay to cover actual losses, and all perspective demands likely to arise, that the Committee,

after careful deliberation, recommend the raising of a *Special Bible Fund for India*. In advising this step at the present juncture, they are governed no less by the suggestions and wishes of many earnest and influential friends throughout the country than by the promptings of their own judgment and feelings. They now commend their appeal to all who desire the spread of Bible truth in every portion of the British dominions, adding the prayer that He, whose blessing can give success to this and every other design of His servants, may by His Spirit cause His word to have free course and be glorified, till India in all her tribes and languages shall acknowledge the one Lord and Redeemer of men.

Signed on behalf of the Committee—

SHAFTESBURY, *President*.
JOHN MEE, }
S. B. BERGNE, } *Secretaries*.

10, EARL STREET, BLACKFRIARS, LONDON,

MEETING OF SYNOD.

The Annual Session of the Synod of our Church will be held in St. Andrew's Church in this City on Wednesday the 26th of May instant. We trust there will then be a numerous attendance of both Ministers and Elders. We have been glad to notice that latterly a larger number of Laymen have taken part in the deliberations of this, the highest judicatory of our Church. It is their duty to exercise the right of sitting and voting in Synod, which the Presbyterian constitution of our Church confers upon them, and we hope that a still larger number of Elders will yearly attend this Court. Arrangements are in progress to secure travel to and from the meeting by railway and steamer at a reduced rate, and also to provide accommodation for such members of Court as may feel disposed to accept of the hospitality of friends of the Church.

The business of the Synod is yearly increasing in extent and importance, and many matters of importance are likely to engage the attention of the Court. One that is of essential importance is the devising of means to secure an addition to the number of our ministry. We do not exaggerate when we assert our belief that we would require 50 additional labourers to fill the many vacancies and new stations opening up before our Church. The additions to our Roll from Scotland have this year been a very welcome aid, and we hope we shall continue to receive many from that source. Yet we must look to our own country for the full supply of our charges, and in this view Queen's College must assume an attitude of much importance. The securing of its efficiency and maintaining of its reputation in scholarship are subjects that must always command the deepest interest in the minds of all lovers of our Zion.

The various Missionary efforts of the Church will no doubt receive consideration.

The Juvenile Mission has attained a large measure of success. The efforts of its young promoters read a lesson to the older members of the Church and afford a prac-

tical proof of the advantages of a specific scheme. The Treasurer's Report will be looked to with interest.

We believe that the Jewish and Foreign Mission Committee will be able to report progress. A labourer has been offered to them who will combine the ministerial with the medical capacities, and is highly recommended by Dr. Schaufler and other well known and judicious parties. We trust that the labours of the Committee and the deliberations of the Synod may be overruled to promote the success of this interesting Scheme.

The placing of the French Mission on a footing creditable to the Church is very desirable. Labourers can be had if our congregations only evince a real interest in the work. The duty is a plain one. It ought to be discharged. The Church cannot now honourably or rightly evade it.

The Sabbath School Committee and the Sabbath Observance Committee will no doubt report the gestion of their trusts. The Widows' and Orphans' Fund Board will, notwithstanding the pressure of the times, report fair progress.

The subject of a General Assembly for British North America is fraught with many eventual benefits, and will yet be found practicable, and is deserving of thoughtful consideration.

We hope, too, that the Synod will agree upon some comprehensive plan for securing reliable statistics relating to our Church.

We would be glad to see a determination come to, to secure the laying on the Table of the Synod, at each annual meeting, of a thorough practical report from each Presbytery as to its working for the past year, and as to the missionary openings within its bounds. The Church ought to know more of the working of its subordinate Courts. In one Presbytery, that of Montreal, each congregation was visited during the past year, and much valuable information acquired and real work done. In that of Toronto a most excellent Home Mission Scheme has been for two years in successful operation, but the Church at large has no means of learning its features so as to imitate them. In others no doubt similar enterprises are being prosecuted.

The subject of a large and comprehensive Home Mission Scheme is one vitally affecting the progress and prosperity of our Church, and no doubt will receive careful consideration.

Such is an outline of some of the many subjects which must engage attention. Others will no doubt arise, but sufficient have been indicated to demonstrate the magnitude and importance of the work before the Synod. May its deliberations be blessed to the spiritual good of this branch of the Church, and may many in our Zion be earnest in prayer that wisdom and prudence and forbearance and meekness and an earnest love of souls and an

anxious desire for the spread of the Redeemer's kingdom may characterize all its sessions and acts.

THE CHURCH IN CANADA.

THE PRESBYTERY OF LONDON.

This Presbytery will meet in St. Andrew's Church, Stratford, on the 13th May next (Thursday.)

DIED,

At his father's residence, Mariposa, C. W., on the 13th ult, aged 23 years 8 months and 8 days, Peter Macpherson, second son of Andrew Macpherson, Esq., beloved for his many natural and moral virtues, and regretted for his early death by all those who had the happiness of knowing him.

MINISTERS' WIDOWS' AND ORPHANS' FUND.

CONGREGATIONAL COLLECTIONS—APRIL.

Richmond, C.W., per Rev. W. White, ..	\$12 00
Seymour, " R. Neill, ..	16 00
Williamstown, " P. Watson, ..	20 00
Point Levy, " D. Anderson, ..	12 00
Clifton, " Geo. Bell, ..	8 00
Finch, " D. Monro, ..	12 00
Scott & Uxbridge, " W. Cleland, ..	12 00
Chatham, C. W., " John Robb, ..	10 00
Eldon, " J. M'Murphy, ..	20 00
Belleville, " A. Walker, ..	26 95
Scarboro, " J. Bain, ..	24 00
Camden East, per Mr. J. Weightman, Tr.	4 00
Cote St. George, vacant, per J. S. McCuaig, Ruling Elder, ..	16 00
Chinguacousy, per Rev. Thos. Johnson, ..	4 00
Westminster, " J. EcEwan, M.A., ..	8 00
North Dorchester, " W. McEwen, ..	8 00

JOHN GREENSHIELDS,

Treasurer, Ministers' Widows' & Orphans' Fund.

BUCKINGHAM CONGREGATION.

It is our pleasing duty to make known a valuable and appropriate presentation of a handsome Communion Service lately made to this congregation by John Thomson, Esq., of Quebec. Until the incumbency of their present pastor this congregation, being in connection with Cumberland, had no session of their own, and for this reason were without some of the requisites of a separate congregation. Now with their own Session, Sanctuary, &c.,—though for the present, as a matter of expediency, still connected with Cumberland,—they assume the position of an independent congregation.

When king David, blessed of God in his royal palace, thought of the ark of God, he was filled with holy concern. "I dwell in a house of cedar, but the ark of God dwelleth within curtains." It is well when those who have the power are not forgetful of the Sanctuary. Far distant be the day when our Church will glory in anything connected with the architecture, the furnishing or the adornments of our Sanctuaries. In these lies not her glory. Yet we are to pay a due regard to appearances. A proper regard to taste in our Sanctuaries interferes neither with the purity of our standards nor spirituality of our wor-

ship. To such as are not forgetful of the Sanctuary may the beautiful promise be fulfilled—"The liberal shall be made fat, and he that watereth shall be watered also himself."

QUEEN'S COLLEGE.

SUBSCRIPTIONS AND DONATIONS RECEIVED SINCE LAST PUBLICATION.

BURSARY FUND.

Kingston Congregation, Collection, per John Mowat, Esq., ..	\$ 48 00
John Paton, Kingston, Donation, ..	60 00
St. Andrew's Church Sabbath School, Quebec, second annual subscription, per J. W. Cook, Esq., ..	50 00

BUILDING FUND.

Kingston Congregation, Annual Subscription, per John Mowat, Esq., ..	314 00
Cumberland and Buckingham Congregation, per Rev. P. Lindsay, ..	10 00
On account of the Subscription of the late Hon. James Wylie, per J. H. Wylie, Esq., ..	40 00
Nelson and Waterdown Congregation, per T. Cooper, Esq., ..	48 00

JOHN PATON,

Secretary to the Trustees.

QUEEN'S COLLEGE,
Kingston, 22d April, 1858.

Yesterday the work of the sixteenth session of this Institution was brought to a close. As usual, there were many more present than were comfortably accommodated, and not a few had to go away without gaining admittance to see the interesting performances on the occasion.

First came the distribution of prizes by the Professors to the most distinguished students in their various classes. The prizes were valuable and elegantly got up, bearing on their binding the University coat of arms. Many of the students who received prizes seem to have had to work for them, for their fagged appearance betokened a severe campaign passed through.

Next came the conferring of degrees in Arts and Medicine respectively, though not, we think, with such solemn gravity as on former occasions. The degree of M.A. was conferred on Mr. Robert Campbell, B.A., Head Master of Queen's College School, who is well known to most of the citizens as an energetic and successful teacher, as well as a most diligent student. The degree of B.A. was then conferred upon the following gentlemen:—

- Daniel J. MacDonnell, ... Fergus, C.W.
- Archibald Currie, ... Scotland.
- James Douglas, ... Quebec, C.E.
- Edmund J. Hooper, ... Newburgh, C.W.
- Joshua Fraser, ... Lanark, C.W.

The Degree of M.D. was conferred upon the following gentlemen:—

- John R. Benson, B.A., ... Kingston.
- Alexander Bethune, ... Walpole, C.W.
- Dr. R. H. Davies,
- Henry Evans, ... Kitley, C.W.
- Wm. W. Elmer, ... Belleville, C.W.
- Joseph Hackett, ... Amherstburg, C.W.
- Donald Henderson, ... Williams, C.W.
- William Mostyn, ... Kingston.
- George Smith, ... Perth, C.W.
- John Sweetland, ... Kingston.
- Michael Sullivan, ... Kingston.

Thereafter Principal Cook gave a brief but very appropriate address to the students, and thus terminated the excitement of the day, students walking off with buoyant spirits, anticipating a renewal of their experience of home joys.—*Kingston News* of April 28th.

INDIA ORPHANAGE SCHEME AND JUVENILE MISSION.

For the support of Orphans—Aultsville Sabbath School, per Wm. R. Croil, Supt.,—1st year,.....	\$16 00
Second year's support of Sarah Markham, per Rev. Jas. Gordon,.....	16 00
In aid of the Calcutta School—Scarboro Church Mission box, per W. R. Balu, Esq.,.....	5 00
From Sabbath School at Garafraza, per Rev. Geo. Macdonnell,.....	2 25
	\$39 25
Deduct Balance due to Treasurer on 31st March,.....	3 67
	\$35 58

JOHN PATON, Treasurer.

Kingston, 19th April, 1858.

ST. PAUL'S CHURCH, MONTREAL.

A meeting of the Sabbath School Teachers and scholars was held on the 30th March. The Rev. William Snodgrass in the Chair.

The children attending St. Andrew's Church Sabbath School and a district Sabbath School at Point St. Charles, connected with both Churches, with their Teachers, were present as guests.

After having partaken of refreshments in the lower part of the building, the children, to the number of 300 to 400, were arranged in the area of the Church, presenting a very interesting appearance. The evening passed most agreeably. Addresses were delivered by the chairman, the Rev. J. Herald, and Alexander Morris, Esq., superintendent of St. Andrew's School, being interspersed with hymns sung by the children, which latter formed by no means the least attractive part of the exercises to the adults from both Churches who were present. The arrangements were well carried out, and the conduct of the children to the close of the meeting was alike becoming the place and creditable to those under whose superintendence they had been throughout the year. All present appeared gratified in the manner in which the evening had been spent, and we feel confident that such opportunities of associating the members of the Church with those who are watching over its lambs will be as beneficial to the institution of the Sabbath School as they are encouraging to teachers, and gratifying to parents.

We take the liberty to make the following notes from the Report of the Superintendent, Mr. T. A. Gibson, read by the Secretary, Mr. Alex. S. Robertson.

After explaining that, owing chiefly to the death of their late lamented pastor, Dr. McGill, no report had been submitted for four years, the following Statistics are supplied:—

"In last report, dated 11th April, 1854, it was stated that the Roll-book showed 68 girls and 42 boys, under 10 female and 6 male teachers, exclusive of the Superintendent and Librarian.

"This year the state of the Roll is as follows:—65 girls and 45 boys, under 10 female and 6 male teachers. In the intermediate years, the attendance averaged nearly as in 1854.

"It may be remarked generally that there is a very perceptible falling-off, amounting to about one-half, during the months of July, August and September; attributable among other causes to parties resorting during the school vacations to summer quarters.

"Of the present staff of teachers seven females and one male were formerly scholars in the School; four females have taught for upwards of six years in the School, and one male teacher for upwards of fifteen years."

The Report acknowledges great regularity on the part of the teachers, and frequent visits from the pastor, in the course of which he had embraced many opportunities of examining the scholars on the portions of the Scriptures which had been the subject of their lessons, bringing home to their consciences and hearts the saving truths therein suggested and taught.

The Report intimates the formation in April, 1857, of the "St. Paul's Church Sab. Sch'l. Association," having for its object the effective maintenance of the School. Its meetings have been held regularly throughout the year, on the first Tuesday of every month, and have been devoted to united prayer and the consideration of all matters affecting the general well-being of the School.

Members of the congregation are constituted Honorary Members of the Association by the annual payment of five shillings towards its funds.

The library contains 365 volumes, in addition to the privilege of perusing which the children are supplied weekly with the *Well-Spring*, a Boston publication, and monthly with the *Juvenile Presbyterian* and the *Children's Paper*.

The School, at an outlay of £4 each, maintains two girls in the Orphanage at Calcutta—Robina McGill, undertaken December, 1856, and Catherine MacKenzie Gibson, undertaken October, 1857. It is expected that a third protegé may, ere long, be assumed.

The Association, through the Report, gratefully acknowledges contributions from the congregation in June last, amounting to £56, which have enabled it, besides settling old liabilities, to maintain unimpaired the various operations upon which it had entered.

The Report makes feeling allusion to the loss by death of the late pastor, and of two ladies who had for several years rendered eminent service to the School, particularly in the improvement of the singing, that important element in the devotional exercises; closing the reference to the subject in the following terms:—

"May these solemn dispensations be sanctified to all concerned, teaching us lessons of heavenly wisdom, and leading us to live more by faith and less by sight, while we anticipate a blessed re-union with the departed in those regions where the redeemed sing the song of

Moses and of the Lamb without ceasing, and where separation is unknown. Assuredly we may hope that their removal, while regarded by us in the light of an irreparable loss, has been their unspeakable gain."

THE CHURCH IN THE LOWER PROVINCES.

On Sabbath the 21st March a new Church, called St. Paul's, was opened at Upper Settlement, East River, Pictou. The Rev. A. McGillivray, of McLennan's Mountain, preached in Gaelic on the forenoon, and the Rev. Donald McRae, Minister of the Church, in English on the afternoon. "The building thus opened for the worship of the Lord was completed in the unusually short period of nine months from the erection of the frame,—and in point of neatness, comfort, ease to the preacher, and substantiality of workmanship, cannot easily be surpassed. Its dimensions are sixty-six feet by forty-five. The number of pews is one hundred and eight, which are capable of containing with ease seven hundred persons. The cost of workmanship is about £920, of which nearly a tithe was contributed by the ladies of the congregation, being the proceeds of a bazaar, to which, several months ago, they gave their willing assistance. On Monday a meeting was held for the purpose of disposing of the seats, which was done by public auction. The aggregate proceeds of the sale will, we are happy to be enabled to state, more than suffice to meet all the expenses of the building, although a portion of the pews still remain to be taken. The adjoining congregation on the West Branch of the East River are also making rapid preparation for a new Church to be begun by them in the course of a month or two; and which will be somewhat larger than that mentioned above."

We extract the following sentences from a communication which appears in *The Monthly Record* for April:—

"If the Gospel must be bought and paid for, of course they who are smart in business and greedy of filthy lucre will resort to the market where they may obtain the best article at the lowest price. If we must have a clergyman, some will say, let us by all means have him at as cheap a rate as possible—we need not expend too much money on a black-coated, white-cravatted, sombre gentleman who has for ever renounced the world, and is quite prepared to starve on Gospel principles. If this is not the language of many, it is undoubtedly their practice. Now we all know, and none know better than clergymen themselves, that the clerical profession, though highly honourable, is by no means lucrative. A paltry dealer in molasses and tobacco, who can barely sign his name, and just knows how to keep a shilling when he earns it, may, in a few

years, rise to the rank of a merchant prince and ride in a costly chariot. The Minister of Christ is debarred from all such hopes of worldly preferment—from the ambition of worldly riches—from the striving after worldly distinction. He has voluntarily abandoned these pleasant and alluring things of time and condemns himself to a life of rigid self-denial, of comparative poverty, of unrequited and unappreciated toil. Does he not deserve respect? does he not merit esteem? Laymen can never know, because the vast majority of laymen can never appreciate the number and extent and variety of a minister's labours. They see him in his daily walks and periodical visitations or at a friend's dinner table, and they think that, because he is so snug and slick, he is a very fine gentleman indeed, with plenty to eat and drink and precious little to do. Let us follow him to the study—let us see him there for hours and hours stretched upon the rack of thought, with all the powers of his mind strained to the utmost pitch of tension, and, if we can appreciate the trying and lacerating nature of that incessant mental toil, which, far more than the mere manual exercise of the ploughman or mechanic, will dim the bright eye, and cause the stalwart frame to stoop, we will no longer be disposed to envy his lot. Ought he to be condemned to a life of penury and privation? ought he to be compelled to eke out a miserable pittance? ought he to be considered as a sort of sanctified beast of burden, a sort of meek dromedary passing through a desert, who can subsist on an infinitesimal quantity of aliment, and who can starve altogether at a pinch, or to suit the owner's convenience. Respecting him for the sacrifices he has made—approving him for his zeal—loving him for his Master's sake, would we subject him, in addition to the torturing and harassing professional burden which he bears, to all the hardships of a scanty income and a stinted board? Would we, while we ourselves feed upon fat things, while our corn and wine do exceedingly abound, would we place before him a platter filled with husks? Assuredly, if such is our policy, our cause must not prosper, our Church must one day crash down about our ears."

CHURCH OF SCOTLAND.

ECCLESIASTICAL ITEMS.

CLERICAL PRESENTATIONS.—W. H. K. Erskine, Esq., of Drew, has presented the Rev. Charles Stuart M'Lean, of St. Luke's, Glasgow, to the church and parish of Dun, vacant by the death of the Rev. John Eadie.—The Earl of Fife has presented the Rev. George Gordon Milne, Edinburgh, to the church and parish of Careston.—The presbytery of Aberdeen met specially on Monday, when a presentation from the Earl of Fife to the second charge of the important parish of Old Machar was tabled in favour of the

Rev. George Jamieson, of Grange, Banffshire. The presentation was sustained, and the necessary steps appointed to be taken.

ENDOWMENT SCHEME OF THE CHURCH OF SCOTLAND.—A public meeting was held in the Committee Room of the City Hall, Perth, on Wednesday afternoon, to receive the Rev. Dr. Robertson, and to hear his explanation and advocacy of the Endowment Scheme of the Church. The chair was taken by John Grant, Esq., of Kilgraston. A large assemblage of influential gentlemen belonging to the country and the city was present, including various clergymen. There was also a considerable attendance of ladies. The Chairman, in a short address, explained the objects of the scheme, showing that it was designed to overtake the spiritual necessities of our constantly increasing population, and he urged its support on all who had the best interests of the country at heart. Mr. Macduff of Bonhard in an eloquent speech moved the first resolution, to the effect that it was the duty of all to aid the Church in her endeavours to extend the sphere of her ministerial usefulness. He referred to the extent of many of our parishes to show the impossibility of one or two ministers overtaking the work while, beyond all the voluntary efforts of other bodies, there was a large mass of population, steeped in ignorance and crime, which properly fell under the surveillance of the Established Church.

The resolution was cordially adopted. The meeting was then addressed by Dr. Robertson in a lengthy and most impressive speech. The Rev. Mr. Caird, Glasgow, moved the second resolution, approving of the Provincial Subscription. In supporting the motion, Mr. Caird delivered an impassioned and eloquent speech, impressing upon the meeting the urgent necessity of evangelising the corrupt masses of society. The resolution was adopted. The Rev. Dr. Crombie, Scone, moved the third resolution, recommending the scheme to the ministers and Kirk-sessions within the bounds; which was also adopted. Sheriff Barclay moved a vote of thanks to Dr. Robertson for his address, and for his zeal and exertions in this most important scheme; which was warmly accorded.—The Rev. Dr. Buchanan, Methven, moved a vote of thanks to the Chairman, which was accorded with acclamation, and the proceedings closed.

CHURCH EXTENSION IN EDINBURGH.

We are happy to learn that the chapel in Elder Street, at present occupied by the congregation of the Rev. Jonathan Watson, and seated for 550 persons, has been purchased at the price of £800, with a view to its being opened as a territorial church for St. Andrew's parish, the two parish ministers officiating by turns in its pulpit.

The necessity of such a church in this locality is very evident. It is well known that for a number of years past the sittings in St. Andrew's Church have usually been all let, and that at every seat-letting term numbers of applicants have been disappointed. At present there is not a single sitting unlet; and at the last term many persons who wished were unable to obtain them. The rents charged, moreover, are for the most part too high to enable the working classes to take a sufficient number of sittings for the accommodation of their families, there being no free seats, and only sixty-four so low as 4s. to residents within the royalty, and 5s. to other parties.

We are informed, moreover, that at every dispensation of the Lord's Supper for the last eight or nine years there has been a considerable number of certificates presented by domestic servants and other parties coming from the country, and wishing to attach themselves to

St. Andrew's Church, but most of whom were unable to procure seats.

Were this proposal merely to open an additional place of worship, to be attended by persons of all classes residing in all localities throughout the City, we should not consider it worth our while to say a word in its commendation. Such a place of worship might no doubt be easily filled—much more easily than if appropriated to the adjoining district; but no real gain would accrue to the cause of Religion by filling a new church with persons abstracted from old ones. We are happy to learn, however, that this is not at all the nature of the scheme now contemplated. It is intended that this church should be strictly on the territorial system, two-thirds or three-fourths of the seats being either allocated without rent, or let at exceedingly moderate rents, to persons of the working classes in the parish of St. Andrew's, including the isolated section of St. Cuthbert's. It is also contemplated that, with respect to the remaining seats, a preference should be given to the domestic servants of seatholders in St. Andrew's Church.

We heartily wish all success to the scheme, which does infinite credit to the kirk-session of St. Andrew's, and which, as we cannot doubt for a moment, will meet the most cheerful and adequate support on the part of their large wealthy and liberal congregation.

Other congregations, both of the Established Church and of other denominations, have recently established territorial churches; and, in doing so, most of them have chosen localities far removed from their own church. In the present case the locality is close at hand; and, besides, the Congregation of St. Andrew's Church enjoy this peculiar advantage above the others, of having two endowed ministers, who are willing to undertake the supply of the pulpit in the district church. There will thus be no expense incurred for minister's stipend; and, besides, the work will be much more effectively prosecuted than it could be by a mere missionary, or Chapel of Ease minister, who, if really a successful labourer, could not be expected to remain for any long period in such a situation, but would be quite sure of speedy promotion to a more prominent sphere.

JEWISH MISSION.

I. GERMANY.

The Rev. Mr. Sutter, our devoted missionary at Karlsruhe, has, as the accompanying extract from his latest communication will show, resumed with his wonted zeal his labours in this field. May the increased hopes of success which he cherishes be speedily realised, and his faithful labours be crowned with a yet more abundant blessing.

In my intercourse with the Jews of late I have been cheered with pleasing experience. I am treated with much confidence and kind affection; and my visit to Jerusalem and the East forms, as it were, a new bond of friendship between them and me. If a Jew or a heathen esteems and loves the messenger of the Gospel, it is, I think, a very good sign that the influences of the Spirit of God are felt in his heart.

I desire to labour for eternity. May the Lord endow me each day with His effectual grace, and with His blessed Spirit, that I may be ever fresh and indefatigable—patient in hope—instant in prayer.

II. TURKEY.

1. SALONICA AND BRANCH STATIONS.

The plans submitted by the deputation for the re-organisation of these stations have now being carried out. The Rev. Mr. Marcussohn

has been temporarily transferred from Salonica to Cassandra, and, along with a Greek agent, will take charge of that interesting district.

The movement in favour of Protestant truth continues to advance, and the persecutions to which its friends were for a time subjected have for the present been abated. Our Missionary entreats for himself and his fellow-labourer the prayers of the Church that their efforts may be yet more abundantly blessed to the conversion of souls, and the more extensive diffusion of the knowledge of the Truth.

Mr. Rosenberg, along with a subordinate agent, will shortly proceed to occupy the branch station at Monastir, where the same favourable disposition towards the Truth is said to exist both among Jews and Greeks, and it is our earnest hope and prayer that their "labour may not be in vain in the Lord."

The charge of the work at Salonica itself will, in the meantime, be devolved on the Rev. P. Crosbie and Dr. Wolfe, who, it is hoped, with the aid of the teachers and colporteurs, may, for a time at least, be able to undertake the whole work at that station.

They have lately had the privilege of reporting that another of the sons of Abraham has made open profession of his faith in Jesus, and, notwithstanding the efforts of the rabbis to counteract their labours, they continue to have free access to those whose good they seek.

2. SMYRNA.

A great and effectual door appears here also to be opened to our missionaries, and, though there are many adversaries, we trust that none of them shall be able to shut it.

We commend to the prayerful consideration of our readers the following cheering letter from the Rev. A. Benoliel:—

The commencement of a new year naturally suggests serious reflection on the past. How many opportunities for doing good have been left pass unimproved! How much more good might have been done! How many souls have during the last year passed into eternity unprepared! How many more are hastening to the grave without God and without hope in the world! Hardly had the year begun when even in the small Protestant community of Smyrna three souls took their departure into another world. On the 3d, 4th, and 5th I was called upon to attend to their long home the mortal remains of three Englishmen. But, if a review of the past produces feelings of humiliation on account of the little fruit that has been gathered from this extensive field, the close of the year has raised one's spirit and encouraged hope, as if to prognosticate better things for the future. Sixteen Greek and three Jewish souls have been providentially placed under our care, and many more, of both nations, give signs of desire to flee from the wrath to come, and take refuge in Christ. The door is wide open among Jews, Greeks, Armenians, and Turks. The people are willing, and in some instances anxious, to listen to the message of salvation, and to learn the truth as it is in Jesus. Oh for more faith, zeal, and the grace of perseverance! Oh for a rich outpouring of the Holy Spirit, and for tongues of fire!

It is not my intention to detail particulars so fully as in my last report. Suffice it to say that scarcely a day passes that I am not visited by inquirers, mostly Jews and Greeks. A young intelligent Israelite has come almost daily for instruction. The circulation of the Hebrew Scriptures has been revived lately, and a considerable number sold. On the 8th Kosti came from Voolra, and reported favourably of other Greek inquirers. It was deemed highly imprudent that Yeorgi should return to Voolra alone the first time, and he was very anxious to go a few days to see to his business. The inquirers

were in fear of more persecution. For this and other reasons I thought it advisable to visit Voolra. I went thither on the 11th, accompanied by Mr. Kynegos, Yeorgi, and a Greek Protestant lately arrived in Smyrna. We arrived late in the evening. The following day—the 12th—I visited all the inquirers—Jews, Greeks, and Armenians—the governor, the consular agent, the synagogue, the Jewish schools, &c. &c. In the synagogue I had an interesting discussion with the rabbi—an elderly man—in the presence of other Jews. In the afternoon the governor, the judge, two Turkish officers, and the consular agent returned my visit at Kosti's house. I had heard of an Ionian who was very active in the persecution against Yeorgi, and allowed himself to be made the tool of the authorities—in fact, they employ him as a spy. When Yeorgi was arrested, this cruel man inflicted on him several blows, and was very active in searching Kosti's house. I took the opportunity to inquire of the agent, in presence of the authorities, what business he had to mix himself in such matters, and I intimated my intention to report his conduct to the consulate. This was sufficient. The governor, the agent, and all interceded for him, and, pressing my hands, begged me not to do so. On their promising that the Ionian shall never again interfere with the inquirers, I complied with their earnest entreaty. The inquirers were delighted with the result, for they were terribly afraid of this Ionian. The visit of the authorities to Kosti's house will have a very good effect, as the inquirers assured me, in encouraging timid and weak inquirers to come out and boldly confess their convictions. In the evening the inquirers met at Mercado's house. I preached to them from 1 Kings XVIII. 21. At Kosti's house we had service every morning and evening—Mr. Kynegos and his friend officiating alternately. Several Greeks, besides the household, attended. We returned on the 13th. Yeorgi remained at Voolra, but his partner accompanied us back to town. Yeorgi returned on the 17th, and reported that the visit has had a most happy effect—that many Greeks, ay, even a Turk, no longer hesitate to speak in public of their religious views; and he believes that some are really sincere and earnest. May the Spirit of God enlighten them!

Thus my duties multiply, and by the grace of God I am enabled to attend to them, although the weather has been very severe lately. There is a great deal of sickness in the place, especially amongst the poor, but I am deterred from visiting them by my inability to minister to their wants.

The year, then, has commenced with many tokens of God's blessing, and good prospects for this Mission. May we have grace to pursue the work earnestly, prayerfully, and in entire dependence upon the aid of the Holy Spirit!

SABBATH SCHOOLS IN SCOTLAND.

The Report of the Committee on Sabbath Schools, presented to the last General Assembly of the Church of Scotland, gives a gratifying account of what is doing in that work, and evinces vitality and energy in the Church with which we rejoice to claim connection, and many of whose schemes of active Christian philanthropy, according to the advantages and opportunities we possess, we are striving to imitate in this Province."

In this document we find much that is well worthy of being known and pondered. There are many parishes and chapels which have

made no reports this year; as far as we can make out from Mr. M'Kie's notes, 169 have not reported. Of these, a considerable number are known to have Sabbath schools. There are 59 parishes or chapels which report to have no Sabbath schools—59 out of 1164 parishes and chapels at present occupied. The number is small when we think of the condition of the North and West Highlands. The 1164 ministers have 1607 Sabbath schools. In January, 1857, there were on the rolls of these schools 109,248 scholars. Employed in teaching these were 9214 gratuitous and unpaid agents. In the libraries connected with the Sabbath schools there were 118,494 volumes, besides 54 libraries where the number of books was not reported. It thus appears that there were upwards of 109,000 children taught in the Church's Sabbath schools in January, 1857. But this does not represent the whole number who during the year received the benefit of Sabbath instruction. Many who had been taught a portion of that session had been removed before the end of it. Many could not come in winter. Many had changed their residences. Many had died during the course of the year. A second column of figures—therefore, tells us the number of scholars who had been enrolled during any part of that year; and, if where this number is not given, we take merely the number on the roll in January, we find that 117,148 children were taught in the Sabbath schools during the year. When we remember that many schools are not reported, we shall not be accused of exaggeration in saying in round numbers that the Church of Scotland has under her care in Sabbath schools 120,000 children, or nearly a twenty-fourth part of the whole population of Scotland. This is a very gratifying result. It shows that on an average to each congregation in the Church there are 1½ Sabbath schools. There is 1 library book for every scholar enrolled. There is 1 teacher for every 13 scholars enrolled, and 1 for every 10 in average attendance.

The seven largest Sabbath schools (reckoning scholars on roll in January last) are Barony, 1400; St. John's, Glasgow, 1145; Montrose Parish Church, 900; St. George's, Glasgow, 867; St. Paul's, Glasgow, 764; St. Andrew's, Glasgow, 722; and Campsie, 700. The seven largest schools (reckoning the average attendance for the past year) are Barony, 1050; St. John's, Glasgow, 871; Montrose Parish Church, 850; Campsie, 620; St. George's, Glasgow, 594; St. Andrew's, Glasgow, 558; and East Church, Perth, 548. The largest number of teachers are found in the following parishes:—Barony, 104; St. John's, Glasgow, 98; Montrose Parish Church, 93; Greenside, Edinburgh, 86; West Church, Greenock, 68; East Church, Perth, 65; and for other churches have 60 each.

There is one great assistance offered to ministers in a series of lessons for Sabbath Schools, extending over five years, and embracing the whole compass of Scripture. Their object is to present in the general lesson for each evening some passage of Scripture suitable for Sabbath school teaching; and, in the doctrine to be proved, to select one of the chief truths taught by the general lesson, to be proved by other passages of Scripture. The lessons seem sufficiently simple, afford room for reflection according to the taste of ministers, and will, we believe be found useful in various parts of the Church.

We bring together the various "suggestions" scattered through the Report.

1. The Report recommends the issuing of an address to parents on the subject of home teaching—a duty, we fear, too much neglected. This step has not yet been taken.

2. It is suggested that the Sabbath School, instead of being an opponent, should be made an auxiliary of the parents' teaching at home. This suggestion, which is well worth attention, is clearly given in the report of the Synod of Perth and Stirling. "By directing the attention of ministers and teachers to the subject, the Sabbath school might be made to assist and encourage the parents in his work at home."

3. It is suggested that each Presbytery should issue a strong recommendation to all the ministers within its bounds to do their utmost, both personally and through pious teachers, in the work of Sabbath school instruction.

4. It is suggested that, in order to supply a larger and better informed class of teachers, each minister should give much pains to the teaching and training of adult classes, from whom might be selected the most pious and the ablest as Sabbath school teachers.

5. A suggestion has been made that each teacher should keep a roll-book of his or her scholars, marking their attendance or absence each night. This might be done at very little trouble, and would assure much greater accuracy in the returns, as well as greater order and regularity in the schools.

6. The importance of Sabbath school libraries is urged in various parts of the document before us. Two methods are suggested for increasing them—one by subscriptions or church collections; another, by wealthier parishes coming forward to assist their poorer neighbours.

We have only further, in conclusion, to express our gratitude, to which we may add that of our readers, to Mr. M'Kie, of Erskine, the worthy Convener of the Assembly's Committee, by whom, though in delicate health, the enormous trouble of collecting and preparing for this most interesting document has been undergone. His best reward will be in thinking how great a service he has rendered to the Church of Scotland, and to the cause of Sabbath schools.

THE MISSIONARY MARTYRS OF SEALKOTE.

(From the *Edinburgh Christian Magazine*.)

So enduring an interest attaches to the names of those who have lost their lives in attempting to advance the Redeemer's cause, that we feel we owe no apology to our readers for presenting them with a somewhat extended notice of the missionary family recently cut off at Sealkote.

THE EARLY YEARS AND EDUCATION OF MR. HUNTER.

Thomas Mackenzie Hunter was born in Aberdeen on the 4th December, 1827, and was the fourth son of Mr. John Mackenzie Hunter, late clerk of Inland Revenue there. He received the rudiments of an English education in his native city at the school of the late Mr. Thomas Meston, where, however, he did not much distinguish himself, in this markedly contrasting with his sister Jane, two years his junior, who at five successive examinations carried off the first prize in her class without any apparent effort. It was not, indeed, till a considerable time afterwards that he began to acquire the taste for study which he ultimately possessed. He was thus somewhat late in entering the Grammar School, and had nearly attained the age of twenty-one when he became a student in King's College in the month of November, 1848. He passed through the regular curriculum of study in that university, graduating in April, 1852. Both at the Grammar School and at College, he had prosecuted his studies with diligence and success, and had acquired the confidence of the several teachers and professors under whom he had been placed. That his talents and character were highly appreciated was evinced by the fact, that about the time of taking

his degree he was assistant college-librarian, teacher in the Gymnasium of the Rev. Mr. Anderson, and tutor of the families of Principal Jack and Professor Hercules Scott.

It seems to have been about the time of his first entering College that he underwent that great change of heart without which talents have no direction, and character no stability. Neither the exact date nor the minute incidents of the all-important moral revolution are, however, known. In the case of one like Mr. Hunter, taught from his earliest years to respect the ordinances of Religion, there was little in the internal change to strike the outward eye; but that the transformation was really vast was evident from the language in which he afterwards wrote of his condition, while yet unvisited by grace, referring, it is believed, to the year 1847:—"I reflect with horror on my state when on a sick-bed. I said, Peace, to my conscience, when there was no peace." Nearly every young convert resolves, in the full fervour of his first love to Christ, to go as a missionary to the heathen, and in this respect Mr. Hunter seems to have been no exception to the general rule. He was, besides, so situated in Providence as to have facilities for acquiring information regarding at least one part of heathendom, not possessed by all who deliberate whether they should offer themselves for the foreign field. One of his brothers was a missionary of the Free Church at Nagpore in Central India, which insured not merely a supply of letters descriptive of the work there, but also a succession of visitors from India, it being the laudable practice of Christians, and especially of missionaries, temporarily at Home from the East, to seek out each other's relatives, and gratify them with communications regarding those still left abroad. Thus, in 1849, Mr. Thomas Hunter had a long interview with the amiable and accomplished Mr. Nesbit of Bombay, now gone to his rest; and in January, 1853, he had the further privilege of two hours' conversation with the prince of living missionaries, Dr. Duff. At the first of these dates his desire to labour in India was slowly gathering strength, though at first he had considerable difficulty in deciding in connexion with what Christian denomination he would go abroad. Hitherto he had accompanied his parents to the Established North Church, of which the Rev. J. Wilson is minister; now he went frequently to the Episcopal and Free Churches, but settled finally again in the Establishment, joining in the Greyfriars' congregation, then in charge of the Rev. Mr. M'Taggart, early in 1851. While undecided about the communion to which he should adhere, his mind was still steadily advancing to the point of offering himself for labour in a foreign land. Thus, in writing to his brother on 16th November 1850, after stating that theology was the only subject congenial to his taste, he adds:—"My mind is almost made up on this point, namely, to go abroad immediately on ordination." Before next year was far advanced, his resolve was fully taken, and on 16th April, 1851, he thus writes:—"For some time past I have attended Mr. M'Taggart of Greyfriars' Church, and on last communion occasion became a member of his congregation. Thus, then, I have still adhered to the Church of Scotland, and trust that the Lord may find His work there for me to do. Indeed, what for years past has been a wish, has since last summer become a fixed resolution—to study with the view of ultimately becoming a missionary. I have (may I hope) by God's strength, and not without prayer for the Spirit of all grace, counted the cost; and I may say this to you, though I have done so only to one person in this country, a friend who himself purposes being a missionary in the Free Church, that, when seated at the Lord's table, I dedicated my-

self to God's service in foreign lands. Dear Robert, pray for me that strength from above may be bestowed upon me, and that every action of my life may be in conformity to this high resolve. It frequently strikes me as presumptuous that I, an unworthy sinner, should thus dispose of myself, and as it were thrust myself into this responsible charge; yet we both know well that, if I am a child of the blessed Jesus, I can do all things through His strength, and that most weak then I am very strong. This is the only study congenial to my mind, for what is science divested of Religion? what are all the pleasures of the world when robbed of that enduring kingdom? Oh! that I could live more like my glorious example, and pass the time of my sojourning here as if I really had a vivid belief that this is not my rest! I am greatly in doubt on many points, and am at a loss how to act; but will unburden to Him all my grief and distress, assured that He will guide everything for the best."

The desire to enter on missionary life in India would, however, he knew, in the ordinary course of Providence, require years for its realisation. Meanwhile there was scope for his Christian activity in his native land. Accordingly he opened Sabbath evening classes in Dr. Bell's School-room in June, 1857, some of the teachers who engaged to assist him belonging to the Established, and others being connected with the Free Church. The Sabbath school prospered greatly, and at a soiree held at the end of the year, at which Provost Henry did him the honour of presiding, he was able to commence the Report in these words:—"Less than ten months ago this school was opened with 6 teachers, and 41 scholars; now our numbers are 19 teachers, and 106 scholars." The school was unusually orderly, and he felt his work in it delightful. It was with regret that he left it, when called by duty to reside at too great a distance from it to be able to continue his attendance, and the pupils seem also to have felt his departure, one who was present at his concluding address saying, "I saw some tears, and heard not a few sobs."

Mr. Hunter entered the Divinity Hall of King's College in the autumn of 1852, obtaining without opposition one of two divinity bur-saries open to public competition. After studying Hebrew for some time, he thus speaks of it, "I do like this language very much;" adding, "Four of us have joined an optional class for Arabic, as a basis for Hindustani. I find Arabic difficult, but most interesting. The subject, however, of all others, which is most congenial, is theology." Towards the conclusion of his attendance on the classes of Arts, he had been President of the Students' Missionary Society, and to the same honourable office he was afterwards elected again in the kindred association connected with the Divinity Halls. During the currency of his first theological session he consented, for a short time during a vacancy, to take charge of Dr. Bell's School, and also five evenings of the week gratuitously communicated religious instruction to an adult female class. When the session closed, he was for a season city missionary in Aberdeen, afterwards district visitor in a parish in Edinburgh, and finally tutor in the family of Mr. Neille of Craigton near Linlithgow, whose sons he accompanied on their way to a German university, returning from the continent in time for the commencement of his second session. His winters were still spent in the Old Aberdeen Divinity Hall, while during the summer he now resided in Edinburgh. In the fall of the year 1853 he confided the secrets of his plans for life to his pastor in Edinburgh, the Rev. Dr. Glover, who, finding them unchanged at the end of six months, introduced him to the Convener of the Committee, to whom, on the 5th of May, 1854, Mr. Hunter expressed his wish

to labour in the long-desired foreign field. "It was not," he says, "without much prayer and the deepest anxiety that I offered myself to the Committee on Foreign Missions, as one desirous of devoting himself to the service of the Lord in India." The result of this application is thus stated in a recent number of the *Missionary Record*:—"A letter from the distinguished minister, expressing a very favourable opinion of his Christian character, piety, and zeal, had been previously laid before the Committee, and it was resolved that, on his qualifications having been fully ascertained, the requisite steps should be taken to secure his services for the Mission. Very ample and warm attestations in his favour were received from the professors under whom he had studied, and to whom he was intimately known." An arrangement was now made by the Committee to exempt Mr. Hunter from the necessity of occupying part of his time in efforts for his own support. He was requested to turn his attention to the languages of the East, and, under the direction of Professor Liston, acquired a competent knowledge of the Hindustani tongue. The General Assembly of 1855 dispensed with his fourth or partial session of attendance on the Divinity Hall, and "authorised the Presbytery of Edinburgh to take him on trial, with a view to his licence and ordination as a missionary to the Punjab;" and, the preliminary steps having been taken, his ordination and designation as a missionary to the Church of Scotland in India took place in the St. Andrew's Church, Edinburgh, on 19th July, 1855—the Rev. Dr. Grant of St. Mary's having preached and presided, and the Rev. Dr. Macfarlane, Convener of the General Assembly's Committee on Foreign Missions, having delivered an address, which appeared in the *Missionary Record* of September, 1855.

MISS JANE SCOTT, PREVIOUS TO HER MARRIAGE WITH MR. HUNTER.

Jane Scott was the daughter of the late Mr. James Scott, coach proprietor, and was born in Edinburgh on the 15th of March, 1828. Her education was received partly in schools in this city, and partly in a boarding establishment at Trinity. Though brought up on Christian principles, and from the first all that could be desired in outward deportment, yet the truth, for a time, failed savingly to affect her heart. The Rev. Mr. Caird, then of Lady Yester's, was the chosen instrument, in the Spirit's hand, of directing her to that Saviour in whose service she was to yield up her life. When she had herself obtained peace in believing, she next sought opportunities of labouring for the spiritual benefit of others. Animated with this desire, she found the Sabbath school a congenial sphere; and, convinced that without the Divine blessing her efforts there would be ineffective, she was in the habit of holding prayer meetings with the pupils under her charge. She sought out the poor and afflicted, and was visitor of a district in the wretched Cowgate. On the removal of Mr. Caird to Errol, she attached herself to the congregation of the Rev. Dr. Glover, and there, as formerly, was active in her exertions for Christ. Her labours among the outcast population of our capital were an excellent preparative for foreign mission work, in which she now took an increasing interest, and regarding which she had frequent conversations with Mr. Hunter, then a district visitor at Greenside. They were united in marriage on the 19th of July, 1855; and, after visiting their relatives in Aberdeen, Edinburgh, and Liverpool, prepared to depart for that distant country on which their hearts had for a long period been fixed.

VOYAGE OF MR. AND MRS. HUNTER TO BOMBAY.

Mr. and Mrs. Hunter sailed from Blackwall

on the 25th August in the ship *Orwell*, bound for Bombay via the Cape. The passage was tedious, and more than one storm had to be encountered, but on the whole the voyage could not be termed unpropitious. There being no chaplain in the vessel, Mr. Hunter ministered to the spiritual wants of the European soldiers on board, and, when weather permitted, preached every Sabbath publicly, morning and afternoon—a temporary pulpit, overspread with the ship's colours, being erected for him on the quarterdeck. On arriving he was presented with a complimentary letter and a handsome silver inkstand, as an acknowledgement of his zealous ministrations during the voyage.

THEIR RESIDENCE IN BOMBAY.

The *Orwell* reached Bombay on the 18th of December, and the missionaries received a cordial welcome from Christians of every evangelical denomination, who were gratified to receive an addition to the small number of labourers at the Western Presidency seat. It has been already stated that, when Mr. Hunter was ordained, the Punjab was named to him as his future field of labour. It was not, however, intended that he should at once proceed to so remote and difficult a sphere; the plan was that he should for a few months be associated with the Rev. Mr. Wallace, then labouring alone in Bombay, till suitable colleagues could be found for both, when Mr. Hunter, animated by the companionship of a brother missionary, and enriched by the experience of a few months' labour in the Bombay Institution, would be in fitter circumstances to enter on evangelical duty in the distant region for which he had been set apart. This plan was, however, in part frustrated by the unexpected resignation of the Rev. Mr. Wallace, who, owing to a change in his theological views, felt he could no longer conscientiously retain his office as a missionary of the Established Church of Scotland. Thus, when Mr. Hunter reached Bombay, he found himself, all inexperienced, in charge of the important Institution there, with an average attendance of 280 interesting pupils, dependent on him for religious, no less than for secular instruction. He had for a long period held the belief that the educational scheme of missionary operations should now be exchanged for the direct proclamation everywhere of the Divine message, but, as duty clearly called him to take charge of the Bombay Institution, he threw himself into the work with characteristic ardour, and with earnest prayer that his exertions might be owned from Above. How fully he was engaged may be seen by a syllabus of his work on his busiest day, Thursday, which he gives in a letter to his parents, of date 5th March, 1856. He says he studied Hindi and Hindustani in the morning with a Pundit or Shastree. Family worship followed, which is thus described—"After singing, a chapter is read in the following order: Jane (Mrs. Hunter), Dinanath (a native Christian teacher), and I, read each two verses in English; Job, Jacob, and David, our Christian servants, take one verse each in Tamil; and our coachman's son finishes with one in English." At 10 the work in the Institution began. Regarding this he says, "I go down to the large hall, where 15 teachers and their classes have met. For what? There is a Hindu, that is a Parsi, this must be a Mussulman, and all these are Portuguese, while you cannot fail in saying, these others are Europeans. What are all the pupils standing there for, and the teachers too? They are all heathens. With the utmost decorum, and in subdued gravity, they await my entrance, and then we join in solemn prayer to God. I am the *only* declared Christian in all that assembly. Our convert Dinanath is also engaged in prayer with the boys of the infant school. When these exercises are concluded, we separate to our va-

rious class-rooms, and for one hour I teach a Bible class of 60 boys; from 11 to 12 o'clock another class of 18; and from 12 to 1 p. m. a class of teachers." The Institution was then dismissed till 3. Of the duty at this period of the day Mr. Hunter writes, "I have the private teaching for one hour of Domingo, our theological student. At 4 p. m. the pupils (a few of them) sing 'From Greenland's icy mountains,' and we close with prayer and the blessing." On Thursday evenings there was a missionary prayer-meeting at 5.30, p. m., in the Scotch Church, and afterwards a social prayer-meeting at the Rev. Mr. Candy's, at 7 o'clock. "Other days, however, he mentions, were not so fully occupied, and in general public work ceased with him at 5 p. m.

The native Christian Dinanath, mentioned in the above extract, for a time lived with the Hunters almost like their own son, but, it being felt inexpedient that a measure of indulgence should be granted in one case, which could not be maintained in all, Mr. Hunter resolved to meet the difficulty by the establishment of a native Christian refuge or home. Having sought and obtained the concurrence of the Corresponding Board of the Mission, he issued a prospectus of his scheme. He stated the objects he had in view were two, "1st, To provide a refuge for all who, being unable to remain with their families, through persecution for the Word's sake, declare their readiness to work in any way pointed out, and to pay out of their earnings a sum in name of maintenance. 2d, To provide a comfortable quiet home for all native Christians who are willing to submit to the rules of the home." The writer of this memoir is not aware whether or not the project ultimately succeeded. If the inquirers and native Christians met the offer for their welfare now described, it must have been not a little helpful to their comfort, while it did not, like many schemes formed with the most benevolent intentions, interfere with their independence of feeling.

On the 22d of April the Hunters had to rejoice over the birth of a son. In intimating the event, the father made the solemn remark, "There is, however, one defect, and many a time Jane and I speak of this. Our wee winning baby is a sinner. What a responsibility rests on us, not only to check any appearance of evil, but also to live and teach by our example. Poor little boy! if he is spared, he may, who knows, be a comfort and blessing to us all."

To relieve Mr. Hunter as soon as possible from part of his onerous duty, the Foreign Missions Committee requested the Rev. James Sheriff to transfer his services from Madras to Bombay. The missionary now named set out at once in obedience to the call; and, on reaching his destination on the 8th of May, was welcomed by Mr. Hunter with much Christian affection. Not long after the arrival of this new labourer, the two missionaries had the high satisfaction of reaping as well as sowing. A spirit of thoughtfulness began to manifest itself among the young men, and two inquirers, the one a Brahmin, the other a Mohammedan, presented themselves for baptism. The case of the Mussulman was this. About the middle of January, Mr. Hunter received a requisition from four Mohammedan boys, begging him to open a class exclusively for them and their co-religionists. Mr. Hunter saw it his duty to comply with this request, and he did so all the more that one of his best scholars, a Mohammedan, favourably impressed with Christianity, was about to leave for the Elphinstone Institution, from which religious instruction is excluded. The class was accordingly opened, and the youth, whom it was an object to retain, appointed teacher. Sixteen in all enrolled their names,

and showed great eagerness in prosecuting the study of English. It was one of this class. Nusroolah by name, that was the first convert. He had, indeed, for eighteen months previously, inclined to the Truth, and conversed with many missionaries and other Christians on the subject. He was admitted into the Church by baptism on Sabbath the 20th of July, having resisted all the efforts of the Mohammedans to shake his resolution to embrace Christianity. A detailed account of the case is given in the *Missionary Record* for October, 1856. We need not quote it, but, as it touches but slightly on the closing scene, we may append an extract on the subject from a private letter of Mr. Hunter's to his parents:—

"On Sabbath evening, at half-past five o'clock, my carriage was drawn up near the door steps, and Nusroolah and I, followed by Mr. Sheriff and another convert, since baptized, entered the carriage, drew up all the glasses and blinds, and thus drove rapidly to Church. But we were not alone. A relay of policemen occupied the line of road; two constables drove before us in a gig, and one mounted policeman followed up the rear. And then, on nearing the Church, the yellow turbans of the police could be numbered by tens. Within the Church were to be seen the superintendent of police, &c., so that, altogether, we had a strong guard. I never entered the pulpit with a more lively feeling of my awful responsibility as an ambassador of Christ. It is needless to say the Church was crowded. This was to be the first baptism in our Church of a convert since 1842. Forget not your children who are labouring amid much weakness in this land of darkness. Encourage us by saying that our holy cause is not overlooked when you approach the Throne of Grace."

The Brahmin youth, Dinanath Rajanath, who had been inquiring for eleven months, but whose convictions had latterly deepened much in intensity, was baptized by Mr. Sheriff on the 27th of July. An account of the interesting event may be found in the *Missionary Record* for November 1856.

It will be remembered that one reason for opening the class for Mussulmans was to retain the teacher under Christian influence. He was the next convert. A narrative of his case is given in the *Record* for December, 1856, which, as it is short, we may extract:—

"It is my pleasing duty in this letter, as in last, to announce a baptism. The young man Nusroolah, of whom I wrote last month, was a pupil in the class of Mohammed Ismail. On 20th July, it was given me to baptize the pupil; on 21st August the teacher also. Both of these converts are (were) Mohammedans. May the work of grace be, as we humbly believe it is, begun in their souls, that they may be blessings to the Church, and also to them who are without. About the end of January I first met Mohammed as an inquirer. He was then unsettled, timid, doubting. Christ was constantly pressed on his immediate acceptance. Truth and light gradually entered his mind—he saw most plainly his own sinful and helpless state, and we trust he has found peace in the believing love of Jesus.

"Mohammed has, as yet, had grace to withstand all the very peculiar trials to which he has been subjected. The Mussulmans held several discussions with us, and tried to "storm" back the young man. All their efforts were vain, and now they are most furious. They breathe out threatenings, and vow never to forget this disgrace cast upon the faithful. It is not without cause that the hostility of these men has gone forth against us. Mohammed belongs to a good family, was greatly respected, and is the first Concunee Mohammedan who has ever embraced Christianity."

The state of the Institution at this period was peculiarly interesting, and Mrs. Hunter, in a letter to her mother-law, of date 3d October, 1856, thus writes:—

"I am sure it would rejoice you and father to hear the good work that has been going on there; for years all was still, but latterly there seems to have been a work of grace going on among many of the young men, and, though we have but seen the gentle droppings, I trust soon the copious shower will fall."

Cheered by success, Mr. and Mrs. Hunter felt they could have gladly spent their lives in Bombay; but, on the other hand, they reflected that Mr. Hunter had been formally ordained a missionary to the Punjab; he had begun to acquire a language calculated to be eminently useful there; while friends from various parts of the Sikh country were urging him to make no delay in coming among them in the name of the Lord. When then, as a guide to future proceedings, he was requested to state explicitly whether he would prefer to abandon the idea of a Punjab mission, and settle in Bombay, or whether he would rather carry out the original plan, he felt no slight measure of perplexity. At length, after much prayerful deliberation, both Mrs. Hunter and he came to the conclusion, that, successful as they had been in Bombay, it was their duty to leave it and go in quest of that new region to which they had been originally designated. In intimating this decision, Mr. Hunter remarks, "Once more, then, we are to strike our tents, and go into an untrodden place of sojourn. We live in 'tents' now, but shall soon dwell in a city 'whose builder and maker is God.'"

THEIR JOURNEY TO SEALKOTE.

The 14th of October was fixed on as the time for the missionary family to leave Bombay. Their plans for the journey are thus narrated by Mr. Hunter:—"Our proposed route is by steamer to Kurrachee, about 20 miles north of the navigable mouth of the Indus; thence by flotilla to Mooltan, on to Lahore by palkighadi, (a sort of carriage), to Wuzeerabad by bullock train; the rest uncertain. Wuzeerabad is 1569 miles from Bombay, and the journey is estimated at two months. Six are proposed to be in our party—Mrs. Hunter and myself with our butler (head-servant), Baby and his ayah (nurse), and the second Mohammedan I baptized. You remember he was the teacher of the Mohammedan class, and is called Mohammed Ismail." On this route they departed a day later than the time proposed. The ordinary period required for a voyage to Kurrachee is four days, but the missionaries were eight on their passage, an accident having happened to the machinery of the steamer. Resting at Kurrachee but a very short time, they, on the 31st of October, embarked in the Government transport steamer and sailed up the Indus and Chenaub about 1000 miles to Mooltan. The navigation was highly intricate, and the average speed of the vessel only two miles an hour. The scenery is described as uninteresting, and the whole country extremely unhealthy. On the 15th of November Mrs. Hunter was attacked with fever, which continued with considerable severity to the 25th. The disease next extended to the infant and the native nurse; but Mr. Hunter was in mercy spared, and was able to attend on the sick members of his household. On the 3rd of December the missionary party left Mooltan. Regarding this part of the journey Mr. Hunter writes, "How will they travel, I hear mother say? Well, at Mooltan I tried something very like a herring-boat, engaged nine sailors and five servants, bought a quantity of grass and reeds, had these made into thatch, divided the boat into four equal sections, covered the whole in, and then took possession of our new house. No. 1 room, from

the stem, is our sleeping apartment; No. 2, the sitting-room; No. 3 is for the Mohammedan convert; and No. 4, near the stern, a cooking-room, house for fowls, &c." At length, leaving the boat, they travelled forward via Jhelum and Guzerat, and finally, 1774 miles from Bombay, reached the cantonment of Sealkote,—Sealkote, destined to be for a brief period their home, and then for all time their grave.

THE CLAIMS OF SEALKOTE AS A MISSION STATION.

At the time when Mr. Hunter first entered Sealkote, it had not been finally decided that the claims of that station marked it out as the most eligible locality for the establishment of the contemplated mission. In fact the Church had wisely left Mr. Hunter to make a survey for himself, and Sealkote was the place which, at the suggestion of valued friends there and elsewhere, he finally selected. His description of it, given in a letter to his parents, of date 14th April, 1857, certainly makes out a strong case in its favour:—"You are, perhaps, aware that the district of Sealkote is very large and almost circular, the diameter being about fifty miles. The city of Sealkote lies towards the north-east of the district, and has a population of about 25,000. The military station is three miles north of the city, and contains all the Europeans, and some 20,000 natives. To the east of our house, at a distance of 6½ miles, is the boundary of Goolab Singh's territory; and again, due north-east, distant 4½ miles, you come to the same country of Cashmere. The district of Sealkote is well inhabited; from the Commissioners' Report I see there are 1849 towns and villages!! Suppose I visit and preach in fifty villages each year, in the space of thirty-seven years this district will once have heard the Gospel!!" The writer of this notice is, however, inclined to think that there was one objection to the location of the Scottish mission at Sealkote, to which too little weight was assigned—that the station had already been occupied by evangelical labourers from America, while many places of importance in the Punjab were entirely destitute of the means of grace. But, however this might be, certain it is that the reception Mr. and Mrs. Hunter experienced from the European Christians at Sealkote was in the last degree gratifying, and, if possible, exceeded even the kindness they had met with at Bombay. From the native population in general they neither expected nor received a welcome, the majority being Mohammedans, a race more than any other in Asia hostile to Christian truth.

OPERATIONS COMMENCED AT SEALKOTE.

The missionaries were not long in entering on labour, and so early as February 19th we find Mrs. Hunter writing—"I have a small class for girls; it is only just formed. This is an effort for female education—the first, I believe, in the place." Her husband devoted much time to the acquisition of the language—opened a Hindustani service—held prayer meetings with the Europeans, and instructed Mohammed Ismail, who had intimated his intention of studying for the ministry. If we are permitted to indulge fancy for a moment, we may conceive them, in the intervals of labour, standing at the window and admiring the snow-clad Himalayas, which, though distant eighty miles, were still distinctly visible. And we may conceive them occasionally repeating the well-known lines:—

"Every prospect pleases,
And only man is vile."

THE BENGAL MUTINIES.

When the telegraphic despatch, intimating the mutinies and massacres at Meerut and Delhi, reached the leading authorities in the Punjab, they conceived and promptly carried out the

bold policy of disarming the chief brigades of sepoy, before they should become excited to violence by learning the atrocities perpetrated by their brethren in other places. It is to be regretted that this wise measure was not acted on at Sealkote, as it might easily have been; for at first there were 500 European artillery and 900 European infantry, against 500 native cavalry and 1300 native infantry. Even with Europeans and natives so nearly equal, some alarm seems to have been felt, for Mr. Hunter writes—"We had orders to abandon Sealkote instantly, and march to Lahore. With a bundle of clothes, and a bag of rupees, we were just going to start, when it was agreed that all the ladies should stay and trust." Soon after this first a part and then the whole of the European soldiers were withdrawn from Sealkote, and most of the Christian inhabitants, whom actual duty did not call to remain in the now defenceless station, took their departure for the Fort of Lahore, sixty miles distant. The Hunters could not see their way to take flight with the rest. "Jane and I," Mr. Hunter says in his letter of 28th May, "think we ought not to go as long as any one remains." Again, on 12th June, he returns to the subject: "Jane and I have two special causes for gratitude, that the Lord has preserved us, and that He has kept us from fear. Eight ladies only remain in the place and yet Jane holds out, and does not believe we ought to go to the Fort of Lahore. Oh, it is at such a time as this that you can feel the Lord reigneth, and in the time of trouble He will hide me in His pavilion. May we and the whole family be led very much to this shelter, and feel that we are hidden in a personal Saviour from all these dangers."

THE MUTINY AT SEALKOTE, AND MASSACRE OF MR. HUNTER AND HIS FAMILY.

The troops before Delhi being found too few to venture an assault on the city, further reinforcements were solicited from the Punjab. It was felt that they could not be granted, unless most of the remaining sepoy regiments throughout the province were first disarmed. When the effort was made to deprive the native troops at Jhelum of their weapons, they made a desperate resistance, and inflicted heavy loss on the small number of Europeans opposed to them. Compelled at length to flee, the vanquished sepoy numbers took the road to Sealkote, bent on exciting a mutiny there. When Mr. Hunter heard of the sanguinary contest at Jhelum, he felt at last that it was his duty to seek a place of safety, and, abandoning the mission-house on the 8th of July, went with his family to a bungalow some distance out of the cantonment on the road to the Fort of Lahore. There unhappily he was persuaded, to stay till morning. At midnight things looked threatening, and Mr. Hunter resolved to go, and again departed from the resolution. Once more he thought of instant flight, but once more he lingered. Before day-break of the 9th, the mutiny had begun. When the Hunters heard the firing, they had their carriage made ready, and fled away from the doomed station, till meeting, it is believed, sepoy guards who had been posted by the mutineers to intercept and murder all fugitives, they were compelled to return and make for the fort of Sealkote. "But" as our American Missionary writes, "before reaching the place in safety, they were taken, we trust, to the 'better country,' where the wicked cease from troubling and the weary are at rest." As they were passing the jail, around which many of the mutinous cavalry were congregated with the view of releasing the prisoners, Mr. Hunter was suddenly shot dead, a pistol having been held so closely to his head as to scorch his face with the powder. The same ball passed through the neck of Mrs. Hunter, and wounded her, though, it is believed,

not mortally. On this a Mussulman jail-keeper rushed on her with a sword or a bayonet, and killed both her and the child. The three bodies were found next day about a mile from the fort, the corpse of Mrs. Hunter still holding with a death-grasp the murdered baby. After intimating the mournful event, an America missionary thus expresses himself, "During our short acquaintance of a few months we all felt much attached to these good people. In a letter which we had from Mrs. Hunter, just a few days before their deaths, he says, 'These texts have been continually in my mind, "Lord, increase our faith," "Soon the day will break, and the shadows flee away."' " Another writes, "The next day brought many sad particulars of the death of some of our near and dear friends. Among others, that of the Rev. Thomas Hunter, missionary of the Established Church of Scotland. He was an excellent man. Many times we took sweet counsel together. His wife and child fell with him. 'They were lovely and pleasant in their lives, and in their deaths they were not divided.' Oh, how am I distressed for thee, my brother! But why should I be? Our loss is their gain." Similar testimonies to the respect and affection with which our departed brother and sister were regarded were sent by many Christians who knew them, as well as by the Bombay Missionary Conference, consisting of labourers of all evangelical denominations. Let us trust that it is well with the victims of heathen and Mohammedan cruelty now, and that their blood, shed by those who knew not what they did, may, as in other cases, prove the seed of the Church.

We conclude with an extract from a letter written by Mr. Hunter to his friend Dr. Craig of Aden in Arabia, and dated 11th April, 1857, or just a month before the mutiny at Meerut. "Oh, the changes and separations in India! This pilgrimage will ere long be over. We have accompanied our Master through the waste howling wilderness, and are now 'pillars' in the temple of our God, no more to go out. It is difficult to know and feel and see that all things work together for good. I wonder, my dear Dr. Craig, if, when we next meet, we shall be pillars? We have had trials, and the flesh often cried out; soon we shall have none, no pain, no sorrow, no parting." Once more, let us trust that the martyr family can now, not simply in faith, but from actual experience, repeat the same comforting words, "no pain, no sorrow, no parting," having entered that blissful region where "parting" is unknown, and "pain" and "sorrow," suitable only to a world of sin, have for ever passed away.

CORRESPONDENCE.

SABBATH SCHOOLS.

(To the Editor of the Presbyterian.)

STR,—It is highly pleasing to every well-wisher of the Church of Christ on earth to see the interest that is evinced throughout the World on the subject of Sabbath Schools.

I hope it may not be too late even now to allude to the Sabbath School Teachers' Convention, held at Kingston in February of last year, which brought a much larger number of them together than was anticipated by its most sanguine friends, and clearly proved the interest which is felt on this subject throughout the land, and dispelled all fears from the minds of the most timid that Sabbath School Conventions cannot be made in the highest degree useful

in advancing the interest of Sabbath Schools generally.

The apprehensions of many, that Sabbath School Conventions would interfere with the Church organization of Sabbath Schools, are, I think, entirely groundless, and I feel confident that in that Convention not ten persons would for a moment entertain the idea that that body should in any way interfere with the organization of the schools in connection with the different Churches. Every Church should have a Sabbath School in which are taught the principles of the Church of which it forms a part, and the children and youth of the congregation, passing through all the different classes, seldom fail of becoming members of the Church.

I think that local Conventions should be annually held in large towns and cities, and that once in five years a general Convention should be held for the Province, and, as at the last one, delegates from the other Provinces, from the United States and from Great Britain should be invited to attend.

I doubt if it be possible to introduce a uniform system of instruction that would be applicable to all Sabbath Schools, as the principles inculcated should be those of the Church of which they form a part. I regret to find that catechetical instruction is sometimes omitted, as I think no form of teaching can so thoroughly impress Divine truth upon the mind as that of question and answer.

The reports of the schools in the United States show that many of them are admirably arranged, and some of them may be superior to ours; but at the same time I claim for Canada fully as sound a course of religious instruction, and a larger attendance in proportion to the population than in any other country in the World.

Immediately after the rising of the Convention I made a suggestion to individuals of several religious denominations that the public should obtain from each a correct census of the scholars taught in their respective schools.

The time occupied in some places in holding a second session of the Sabbath School should, I think, be devoted to parental instruction, which, I fear, is too much neglected. Wherever there are two sessions of an hour each, the morning one should be extended to an hour and a half, which would leave a portion of the afternoon or evening for parental instruction.

The publications which have been circulated in our school have been the *Juvenile Presbyterian* and *Children's Paper*, British publications, also the *Child's Paper* and the *Youth's Penny Gazette*, American publications; which latter, by the operations of the present postal arrangement, will probably be excluded. This may have been the intention of the law-makers, as, I regret to say, these periodicals sometimes contain articles inimical to the British Government.

The school last year contributed to the support of an orphan in India, and during the present year it has undertaken to support one in the Bombay Presidency, to be called Margaret Johnson L'Original after the lady of our worthy minister, who takes an active interest in the Sabbath School. While on this subject, I would beg to suggest the propriety of an annual bazaar and tea meeting in country congregations, where we would meet with not only the members of our own Church but also with those of other Christian denominations, at which there should be a table appropriated for the contributions of scholars of the Sabbath School, and to which should be added the contributions from India. These would be highly prized, and the sale from this table would in many instances enable the children to extend their liberality to other orphans, and sometimes to increase their library.

A Committee of publication should be appointed for the Sabbath School Union of Canada, to be composed of ministers and laymen of the principal denominations; or, if this cannot be done, then let each denomination publish such as they shall approve, and get them printed by contract, and sent to the Depository, where every evangelical denomination shall stand upon the same footing; this would exclude many books that have crept into Sabbath School libraries. For reading of a not exclusively religious character we have excellent township libraries, to which all can have access. The tracts for our Tract Society to a moderate extent could be printed in the same way, while we could still procure new tracts from Britain or the United States.

While in London in 1855, I consulted with a humble and devoted Christian residing at 123 Aldergate Street, who furnished me with several reports of religious societies in London, and recommended to me particularly to purchase Todd's Complete Works, as containing the best system of Sabbath School instruction. It is the best work on the subject that I have ever seen, although published twenty years ago.

Since the Rev. Mr. Johnson has been our minister, our school has very much increased both in numbers and interest.

As a synopsis of recitations in our Sabbath School in about five months, there were recited over sixteen thousand verses among about thirty of the scholars. Some are not of sufficient age to commit Scripture lessons to memory. But, finding that this system excited rivalry, we decided to change the course, and adopted that recommended in the *Juvenile Presbyterian* for Scripture Lessons with a lesson in the Catechism for the larger classes.

My having been connected with the Sabbath Schools of Canada for thirty-four years, and my taking a deep interest in their general welfare, is my apology for addressing you at this time.

CHS. P. TREADWELL.

L'Original, 16th April, 1858.

(From our Correspondent in Scotland.)

The clergy of the Scottish Episcopal Church have long been notorious for their extravagant ecclesiastical pretensions, and their arrogant contempt of all other Christian denominations. While the various Protestant bodies of the country will mingle at prayer meetings and co-operate in questions of common charity, they alone have stood aloof. Holding the Divine right of Prelacy, apostolical succession, baptismal regeneration, and the various dogmas espoused by the Tractarian party, they denounce all outside their narrow pale "as having no church, no authorised ministry, no valid ordinances, no covenanted grace." Their communion office is quite distinct from that of the English Church, and teaches arrant Popery! The consequences of such absurd and extreme doctrines would be ridiculous, were they not most pernicious, if not blasphemous. In receiving, for instance, a pervert from Presbyterianism, they have actually been known to insist upon repeating the sacred rite of baptism, thereby making a fool of the poor apostate and casting a slur upon the religion we profess. By so doing they place us on the same footing as they do the heathen who never heard of a Saviour, and, should we live and die without the benefit of their ghostly counsel, we suppose that in their opinion we can only be saved like the heathen by some peculiar extension of Divine mercy. When such pretensions are coolly made amongst us, well may Dr. Crawford of Edinburgh say, in his able and dignified treatment of the subject,—“It is time that we endeavour to defend ourselves by showing that such claims and such charges founded on them are altogether unwarranted and unjustifiable.” For our own part we consider a creed of this insufferably exclusive kind, apart altogether from its speculative truth or falsity, as totally inconsistent with good breeding, because totally inconsistent with good feeling, and, if its professors justify themselves by asserting that their exclusiveness is only the legitimate result of a conscientious theory, then, we say, commend us to a form of faith better bred, more tolerant and humane, and preserve us from such a “damnable heresy,” proud, presumptuous and bigoted. I have been led into these remarks upon the Scotch Episcopal Church by the fact of a movement having lately taken place in her pale which threatens to abate the sacerdotal priggism and to “flatten the cockscomb” of her complacent priesthood. The laity of no church are particularly conversant with the theological controversies. They leave these things, as a general rule, to their authorized teachers, and, unless their suspicions are unusually aroused, they are content to receive passively the instructions of their spiritual guides. They do not go to church to witness intellectual

gladiatorship, but in deference to moral aims and higher instincts. We believe they would rather keep their seats at the first smell of heresy than make a fuss and disturb prematurely the peace of a religious community. But, when once their fears for the purity of the faith have been fairly stirred, then, as experience shows, come Reformations and Durham letters, and stern voices from the masses, making the rotten bones of superstition tremble, and proving that the heart of our Protestant people is sound and true. So has it been with the laity of the Scottish Episcopal churches. Protestant to the backbone, they have not been over-pleased with the Jesuitical refinings of their Romanizing clergy; and, as their liberal contributions to our Endowment Scheme testify, they have never had any sympathy with their supercilious intolerance towards other communions. Still, so long as the Tractarian dogmas were hinted at in an oracular sort of way from the pulpit, they never interfered. Perhaps they forbore for the sake of peace, or in ignorance, or from a natural desire to save the credit of their chosen sect. Presuming upon this acquiescence, the clergy have grown bolder in stating their favourite tenets; and the other day the so-called Bishop of Brechin, with more candour perhaps than prudence, promulgated, as his personal creed, the transubstantiation of the elements in communion (or at least something equivalent to it), and as a necessary consequence the adoration of the elements. But the northern presbyter was a little too plain for his party, and, in my opinion, a great deal too honest. The last straw breaks the camel's back, and the Bishop's charge has stirred into life suspicions which have long been suppressed. It is true that three other Bishops tried to anticipate and appease the fury of the laity by signing a document to the effect that Christ was “not so present” in the elements as to be “the object of supreme adoration.” But their flocks were not satisfied with such an uncertain sound, and presented a remarkable address, subscribed by their leading members, in which they denounce the views of the Bishop of Brechin, and demand a guarantee for the purity of Protestant truth in their communion. There the matter rests at present. The laity have spoken out at last, though late. They have become the defenders of the faith. Hitherto the clergy as a rule have pocketed in a despicable way the wages of Protestant teachers, while all the time they have been promoting Popery. But now they have got a fright to see the attitude of their moneyed and aristocratical supporters, and must henceforward sail under their true colours. At least we trust this will be the result. Meanwhile the Scotch Episcopal Church, sneering at Presbytery, only partially recognised by Prelacy in England, and internally disorganized, holds a most

anomalous position. In the words of one well acquainted with her history, "She teaches Romanism through her own communion office; Protestantism through the English communion office. She has a Protestant laity and a Romanizing clergy, a vacillating episcopate, a powerless discipline, and an ever-varying creed."

While entertaining and expressing these views, I trust no one will understand me as speaking with disrespect of Episcopacy in general, far less of the Church of England, which I venerate as our sister establishment, and in some respects as our noblest national institution.

A volume of sermons from the Rev. Mr. Caird (which I had the means of announcing some months ago) is advertised as on the point of publication. It is said to contain seven discourses. While we have every reason to believe that they will be worthy of the author of "Religion in Common Life," it should also be borne in mind that the great secret of the success of Mr. Caird, as of every great orator, lies in the charm of voice and manner. It was this which made Chalmers so eminent as a preacher and Kean as an actor; and, so far from depreciating this splendid gift of genius, as some awkward and envious dolts do, we ought to covet and admire it.

We see it mentioned that Dr. Cumming of London lately administered the communion to the Presbyterian soldiers in the camp at Aldershot; and that the services possessed a peculiar and solemn interest for the English portions of the army. This fact, taken in connection with the return of the English Bishops in the Exeter Hall services to our primitive forms of worship, shows the effectiveness and expansiveness of our Presbyterian system.

The India Bill is the first rock ahead of Lord Derby's Government, but upon ecclesiastical grounds I trust they will survive the storm. Our Lord Advocate, Mr. Inglis has already gained the ear of the House.

Sir Colin Campbell, with 50,000 men and an immense artillery, now confronts Lucknow, filled with innumerable rebels; and we wait anxiously to hear of their unconditional surrender or total destruction. Scotland, April, 1858.

ST. GABRIEL STREET CHURCH.

From the Lower Canada Jurist.

MONTREAL, 30TH JUNE, 1857.

Coram SMITH, J. C., MONDELET, J., CHADOT J.
No. 1739.

Smith v. Fisher, et. al.

Held.—That under the Religious Congregations Act of L. C. 2 Vict., cap 26, one member of a congregation has not an action at law to compel the Trustees of the Church property to take certain formalities in order to enable certain vacancies in the Trusteeship to be filled up. The remedy is not by action but by prerogative writ by which the court could compel a specific performance.

This action was brought by a pewholder in the St. Gabriel Street Presbyterian Church,

Montreal, against John Fisher and Andrew Shaw, two of the trustees under the will of the late Reverend James Somerville, to compel them to call a meeting of the proprietors of said Church for the election of three other trustees in the room of William Hutchinson resigned, David Handyside deceased, and Walter M. Peddie left the city. The declaration stated that Somerville made his will 21st February, 1833, of which the following portion is narrated:—"Firstly, I give and bequeath the sum of £1000 lawful current money of Canada unto John Fisher, William Peddie, Andrew Shaw, Robert Simpson, David Handyside, and Thomas Blackwood, Esquires, merchants, and James Charles Grant, Esquire, advocate, all of the said city of Montreal, or to the survivors or survivor of them upon the special trust, that they, the said John Fisher, William Peddie, Andrew Shaw, Robert Simpson, David Handyside, Thomas Blackwood, and James Charles Grant, or the survivors or survivor of them shall and will faithfully lay out and expend, as soon as may be practicable after my decease, the said sum of £1000 bequeathed, or cause the same to be laid out and expended as far as the same may go towards purchasing a lot of ground and thereon building and erecting a suitable mansion or parsonage for the residence of the clergyman or minister of the Scotch Presbyterian Church in St. Gabriel Street of the said city of Montreal and his successors in office, and further, it is my wish and desire that the said John Fisher, William Peddie, Andrew Shaw, Robert Simpson, David Handyside, Thomas Blackwood and James Charles Grant, or the survivors or survivor of them, shall do, execute and perform all and every act or acts, deed or deeds, necessary and requisite for more effectually securing the possession of the said lot of ground so intended to be purchased, and the manse or parsonage thereon erected, or to be erected, to the clergyman or minister of the said Scotch Presbyterian Church, and his successors in office, as it is my express wish and desire that the lot of ground so intended to be purchased as aforesaid with the manse or parsonage thereon erected or intended so to be, shall belong to, and be the property of, the clergyman or minister of the said Church for the time being, or shall belong to the corporation of the said church, should any such corporation ever be erected, for the sole use of the said clergyman or minister and his successors in office, whichever may be the most effectual method of securing the possession thereon as aforesaid."

He appointed executors and extended their powers beyond the period limited by law.

Somerville died 2d June, 1837, and by vote of the proprietors of St. Gabriel Street Church, of the 6th and 8th November, 1837, the Defendants together with Robert Simpson, David Handyside, and Thomas Blackwood, being then the surviving trustees under Somerville's will, were named trustees on behalf of the church and congregation, with power to carry into effect the intention of the testator, and to receive the property from the trustees under the will, and for the survivors of them, in case of a vacancy in the number of five, by death, absence from the city for more than twelve months, or resignation, to call a general meeting of the proprietors for the election of others to fill such vacancy or vacancies, so that the number of five should be kept up, and in them and their successors so to be elected, the said trust to be vested in perpetual succession according to law, three to be competent for the transaction of business and a majority to decide.

They accepted the trust, and by deed dated 1st March, 1840, the trustees acquired for themselves and their successors in office certain lots of land on Sherbrooke Street for the

building of the manse or parsonage, declaring by the deed the powers given them by the will and by the resolutions of the proprietors of the St. Gabriel Street Church, as above stated.

That the deed, and a description of the property by a sworn surveyor, was registered under the ordinance 2 Vict., cap. 26, enabling religious societies to hold lands, and on the 6th April, 1844, at a general meeting of the proprietors of the Church, William Hutchinson and Walter M. Peddie, had been named trustees in the room of Thomas Blackwood and Robert Simpson deceased, who continued to act until the 22nd July, 1854, when Hutchinson resigned. On the 15th March, 1855, David Handyside died, and Walter M. Peddie had been absent from the city for several years, that plaintiff, being a proprietor in the said church and a member thereof, had a right to complete the number of trustees and supply the vacancies, and in order to the due election of Trustees the defendants were bound to call a general meeting of the proprietors of the church which they had neglected to do, whereby the plaintiff, the congregation, and the officiating minister had been injured and had an interest in demanding the completion of the trustees.

That by the rules and regulations of the church the temporal committee were elected annually, Bertram Picken and others being the present committee.

The conclusions demanded that the defendants should be declared bound by law to take the necessary steps to preserve the number of trustees and to call a meeting of the proprietors of the church for the election of trustees in the room of Hutchinson, Handyside, and Peddie, that the defendants should be condemned to call such meeting at a day and hour to be fixed for that purpose, and after notice given two Sundays previous in the said church from the pulpit or precentor's desk therein, and that in default thereof such meeting be called by order of the court, and on notice given agreeably to the judgment, and posted and published as thereby directed, and after two Sundays' notice in said church, and that plaintiffs be authorised to give such notice and that the election should be proceeded with pursuant to such notice.

To this the defendants pleaded by *exception à la forme* whereof the following were the grounds.

Firstly.—That the plaintiff was not a member of the church in connection with the Established Church of Scotland, for which the church property was acquired by deed of the 2nd April, 1792, that St. Gabriel Street Church being under the fundamental rules and regulations of date the 4th April, 1804, a church in connection with the Established Church of Scotland, the plaintiff, not being a member of said church, could have no quality or interest to bring such action.

Secondly.—That Peddie had not been absent from the city of Montreal, but on the contrary regularly attended Divine worship in said city, and being a trustee ought to have been impleaded with the defendants.

Thirdly.—That there is and can be no such action at law, in the form set forth in plaintiff's declaration, seeking to compel the defendants to perform such acts as are therein sought to be performed, and such action in the name of such a person as the plaintiff, and in the form in which it had been instituted is wholly irregular, informal and illegal.

Fourthly.—The conclusions are vague, informal, and could not be granted, especially in asking the defendants to be required to take the necessary steps without specifically pointing out what should be done, and are otherwise insufficient.

Lastly.—General informality of conclusions.

Evidence was taken with a view to establish that, when the church was founded, it had been

declared to be and recognised as a church in connection with the established Church of Scotland, that up to the time of the disruption in the church, known as the Free Church movement in 1844, the clergymen of said church had always been and were in fact required to be by the rules and regulations of the church regularly ordained ministers of the church of Scotland or of the Presbyterian Church in Canada in connection with the Church of Scotland; but in the year 1844 a majority of the congregation had declared for the Free Church, assumed the power of revising and rescinding the rules and regulations and expelling the members adhering to the Church of Scotland, also to show that, although Mr. Peddie lived out of the city limits, yet he attended church and market continually and regularly within the city.

Smith, J.—The defendants have attempted under an *exception à la forme* to raise the question as to the control by a majority of members, of property held by Presbyterian congregations previous to the Free Church movement in the Scotch Presbyterian Church, such majority having declared their adherence to the Free Church.

The Court does not think that question can come up under this form of pleading.

The real point in the case seems to be whether the action can be brought at all under this form.

Seven trustees were named under the will of the late Reverend James Somerville to whom he gave the legacy left by him for the building of a manse or parsonage-house for the clergyman of the St. Gabriel Street Church and his successors, and five of them by resolutions of the church proprietors were regularly appointed trustees on behalf of the congregation of that church, to carry into effect the intentions of the testator; the resolutions providing that the number of five were to be kept up, by the adoption of proceedings pointed out by the resolutions in question; in cases of vacancy said proceedings were to be taken by the surviving trustees. The plaintiff pretends that, as a member and proprietor of the church, he has a right to get an order of the Court to compel the defendants to observe certain specified formalities, contemplated by the resolutions already mentioned, and thereby to call a meeting of the proprietors to fill up the vacancies in the trustees by the holding of an election for that purpose, in default of which the Court is to call the meeting, and the plaintiff is to be authorised to give the requisite notices. An individual member of the church has no right by such an action as this to have the remedy he seeks, the way to attain the object he seems to have in view is by prerogative writ, by which the Court could compel a specific performance. I know of no such action as the present. The action in its present form is dismissed.

A. & G. Robertson for plaintiffs.
Cross & Bancroft for defendants.

MISCELLANEOUS.

The Queen has presented the committee formed at Worms for the erection of a monument to Luther with the sum of £40, and Prince Albert has contributed £25. The local papers are loud in their thanks for this welcome assistance.

The Florence correspondent of the *News of the Churches*, in the number for March, says:—The tidings which have reached us from Malta are very cheering. A beautiful new church has lately been opened there for the Scotch congregation under the pastoral charge of the Rev. Mr. Wisely. That excellent man's heart has

been gladdened since by the baptism of a Jewish lady, her brother, and a young Turk, who had all embraced the Lord Jesus, so that in a limited sense it may be said that edifice has been inaugurated as a house of prayer for all people. The work of God seems to be making very decided progress among the soldiers. This was the case in a remarkable degree during and immediately after the Crimean war. I rejoice to find that it still goes on in new regiments. In one, where last year there was not one man known to be religiously inclined, there are now fully thirty praying men. Surely this, in present circumstances, is alone cause for thanksgiving, and a call to more earnest prayer on their behalf.

SAILING OF DR. LIVINGSTONE'S EXPEDITION.—LIVERPOOL, March 10.—The north-westerly gales, which prevented the sailing of the screw steamer Pearl on Monday and yesterday, abated this morning, and at 15 minutes after 1 o'clock she took her departure for Sierra Leone, whence she will sail for the Cape, and thence for the Zambese river, up which she will steam as far as her draft of water will permit her to go. The little launch will then be unshipped, and will commence her part of the enterprise. Besides Dr. and Mrs. Livingstone, the Pearl has on board their little son; Mr. Livingstone, brother to Dr. Livingstone, and assistant-commander; Captain Bedingfield, R.N., government surveyor and nautical commander of the expedition; Dr. Kirk, of Edinburgh, the botanist and medical officer; Mr. Thornton, the geologist; Mr. Rae, the engineer of the launch; and Mr. F. Baines, the artist of the expedition, all of whom have signed articles under government for two years' service. Mr. John Laird and a few other friends accompanied Dr. Livingstone on board, and bade him a cheering God-speed before the vessel sailed.

LORD DERBY ON THE PARABLES.—The following information, which we find in the *Sun* of Wednesday evening, is new to us:—

'Conversations on the Parables of the New Testament, for the use of Children. By Edward, Earl of Derby.' (Society for promoting Christian Knowledge.) Probably most of our readers are as little aware as we were a few days ago, that Lord Derby was a theological author. Such, however, is the case. And, having obtained his book, and glanced through its pages, we confess being much pleased with it. The little work was first published, it is true, just 30 years ago; and when, therefore, his Lordship was nearly 30 years of age; but it would be well worthy the maturer years of any man of intellect, interested in the religious welfare of children, and interested specially in the portion of Holy Writ to which it refers. The Conversations are dedicated to a lady, by whom the noble author was encouraged to write them, and whose approval of them he also records. We should think they would be found very useful by mothers and other ladies who wish to interest the children under their care in an intelligent study of the parables. The language is exceedingly simple and natural, such as most well educated children, especially with a teacher's aid, would comprehend with ease, and there certainly are no moral or religious lessons in the World which, if properly understood, equal in simple beauty and in power the Parables of our Lord.—*Daily News*.

AN EXAMPLE.—Victoria, Queen of England, is a safe model for our women, if they must go across the Atlantic and into palaces for their exemplars. She is a sound-hearted, well-behaved, much-loved woman. She takes an interest in whatever is calculated to do good. She dresses with queenly simplicity. She tries to make her subjects contented and prosperous. She sympathises with the poor, and binds up

broken, burdened hearts. Her children she rears with care, training them in the knowledge that they are only flesh and blood like the rest. But then Victoria isn't fast enough for our women. She really doesn't ever set a single fashion. And we firmly believe that some of our matrons and maidens would rather go with Eugenie to a bull-fight than Victoria to a cottage where there is suffering to be relieved, and misery to be driven away.—*Philadelphia Paper*.

VOLTAIRE.—Nearly a hundred years ago Voltaire resided at Geneva. One day he said to some friends in a boasting sneering tone—'Before the beginning of the 19th century Christianity will have disappeared from the Earth!' Well, in that same house in that same room, where these impious words were spoken, what think you there is to-day? A large deposit of Bibles! The sacred books fill the house from the floor to the ceiling! So much for Voltaire's prediction!

REVIEW.

Memories of Gennesaret. By the Rev. JOHN R. MACDUFF. London: James Nisbet & Co.

This is a very tastefully got up volume, and, as it made its appearance in the course of last December, we doubt not but, like its elegant predecessor, "*Memories of Bethany*," it has already found its way into many a family circle, as a beautiful and appropriate new year's gift. The author, in a modest and unpretending preface, informs us that, "in committing its pages to the press, he has fulfilled the wishes of many friends, who desired for themes of ordinary Sabbath ministration a more permanent form." We are glad that he has in this met their wishes, for the discourses here presented to the religious public possess no ordinary excellence. It is not enough to say of them that they are sound in their expositions of Christian doctrine, earnest in their inculcation of Christian duty, and full of wise, faithful, and affectionate addresses to the various characters and classes in the several conditions and relations of life which city congregations usually present. All this is no doubt true, but as much can be said of the discourses of hundreds of ministers who never dream of committing their manuscripts to the press. The discourses in Mr. Macduff's volume have much higher claims; and, though when read in the closet or the family parlour, they want the charm communicated to them by the preacher's deep tones of solemn earnestness and touching pathos when he delivered them from the pulpit, they have an intrinsic power and vitality of their own, which can safely dispense with such external appliances and aids. This they owe in part to the fact that Mr. Macduff is a poet as well as a divine. His taste is indeed too accurate to permit him to write sermons which are virtually prose poems. Still he writes prose as only a poet can write it. Accordingly every page of his volume teems with images, analogies, and combinations of ideas, which the ever-busy imagination of a poet could alone suggest. Perhaps an equally marked characteristic of it is that its author is not only a poet, but a painter. Hence his great descriptive powers. In the exercise of these, combined with the careful study of recent travels in the Holy Land, along with the brief hints of the evangelical writers, he has succeeded in placing before us the incidents, which form the themes of his discourses, less as narrations than a succession of photographic pictures, where the several actors to which we are introduced appear artistically grouped, with the looks, the attitudes, the feelings, and emotions appropriate to each, and

with the objects of eternal nature around them—earth, sea, sky, mountain, plain, rock, ravine, rural hamlet, and populous city—looking exactly as they did when the incidents whence they derive their interest occurred, more than eighteen hundred years ago. To readers of imaginative natures, and lovers of the fine arts, this vivid and graphic reproduction of sacred scenes, characters, and events is calculated to impart to this work a peculiar and powerful charm. Pious and devout Christians will find in it qualities of a much more important and valuable kind. Such may or may not prize it for its poetry or its painting, for this is a matter dependent on mental culture or taste. But they will prize it and cherish it as a chamber companion for the wisdom of its counsels, for the faithfulness of its rebukes, for its holy skill in solving agitating doubts and dissipating anxious fears, for its soothing tones of kindly, tender, and affectionate sympathy, in pouring the balm of Christian consolation into the bleeding hearts of the desolate, the bereaved, and the afflicted; and, above all, for its beautiful portraiture of real living Christianity, as a warm, genial, healthy, large-hearted, ever-present, and all-pervading influence, which, according to the measure of its dominion, exhibits in happy and harmonious union light in the head, love in the heart, tenderness in the conscience, and zeal, devotedness, and self-sacrifice in the life and conduct.

Viewing the volume as a whole, we would say that Mr. Macduff belongs to that school of preachers which, from the want of a better designation, we may call the *pictorial*—a school of recent origin among us, of which the late Mr. Robertson of Brighton, Dr. Guthrie of Edinburgh, and Dr. James Hamilton of London, are among the most prominent representatives. With each of these he has several points in common, but at the same time marked peculiarities of his own. Less original, pointed, and brilliant than Robertson, he is free from the occasional mysticism, the frequent latitudinarianism, and, we must add, the leaven of serious doctrinal error which we trace in some of the discourses of that gifted preacher. With a heart as warm, zeal as burning, and an imagination nearly as active, as Dr. Guthrie's, he has more taste, more dignity, more close continuity of thought, and excludes the trivial anecdotes, grotesque images, and far-fetched allusions to the facts of boarding science, in which the Edinburgh Doctor abounds. He travels in his "Memories of Gennesaret" over much of the same ground as Dr. Hamilton in his "Lessons from the Great Biography," but in a much more modest and earnest spirit. He is too little taken up with himself, and too deeply engrossed with the grave themes on which he discourses, to indulge in the flippant pertness, and the straining after cleverness and wit, which disfigure some of the best discourses of the Regent Street orator.

We are of those who attach much value to precise and definite views on every important subject, more especially on that of religion. We confess, therefore, that we desiderate in the whole of this school of preachers, and in Mr. Macduff among the rest, more distinct statements, and less oratorical, but more direct, detailed, and fully illustrated expositions of Christian truth, both doctrinal and preceptive—though perhaps we ought not to judge of the character of their ordinary ministrations from their published discourses. We, moreover, give them full credit for cultivating that style of pulpit address which they consider best calculated for usefulness in their several fields of labour. London audiences have long ago lost their relish for discourses, the logic of which predominates over their rhetoric. They are

in general best pleased when the preacher reaches their intellects through the medium of their fancies and feelings. Richard Cecil, who knew them well, said, more than half a century ago, "There is a set of excellent but wrongheaded men who would reform the London preachers on a more elaborate plan. They are not philosophers who talk thus. If Owen himself were to rise from the grave, unless it were for the influence of the great name which he would bring with him, he might close his days in some little meeting-house." We believe there is in this a great deal of truth—truth, too, applicable in our day not to London only, but to Edinburgh and Glasgow as well. The time was when the English fashion of pulpit address was deemed incompatible with the sturdy combative robustness of the Scottish national character. Nevertheless it has of late travelled northwards with firm and rapidly aggressive strides, and has now taken full possession of large and influential classes of church-goers in our populous cities. The truth is, that in cities and rural places alike the demand for discourses that severely tax the energies and powers of the mind is in a great measure at an end; and ministers who write such discourses, if they would obtain for them a hearing, must preach them, not from the pulpit, but the press. Doubtless clear thought, cogent argument, and luminous exposition of Christian doctrine and duty are still valued and sought for in pulpit ministrations. But this is only when they occupy a subordinate place, leaving an ample field for addresses to the emotional nature of man, the stirring up of the sensibilities of which is felt by hearers of the Word to be a much more agreeable exercise than the sustained attention demanded by close and consecutive trains of unimpassioned thought.

Happily, amid all the recent changes among us in their style and tone of pulpit addresses, the early lessons of that admirable system of divinity, our Shorter Catechism, have kept the great body of our church-going population substantially sound in their views of Gospel truth. These views are certainly more vague, superficial, and indefinite, and therefore less practically influential than they would be, were the demand of hearers for exciting rhetoric somewhat less, and for solid thought a little greater. Still we must take human nature as we find it, and be thankful that pure Gospel truth, the only proper food of the soul, continues to be hungered and thirsted after by so many in our land. And, though it is no doubt true, in a spiritual as well as a physical sense, that food is never so nutritious—never so conducive to health and vigour—as when solid and plainly dressed, yet, if the appetites of men are, from any cause, so vitiated that they will either reject food altogether, or partake of it too sparingly and irregularly to answer its purpose as food, without the relish imparted to it by high seasoning and exciting stimulants, then it surely is not only a matter of wise expediency, but a sacred duty, not to withhold these when there are means of supplying them. While, therefore, we deeply sympathise with many able and conscientious ministers both in town and country, who, from their want of the gifts suited to the day, preach every Sunday admirably digested and instructive sermons to miserably thin congregations, we cannot at the same time but rejoice that the number is on the increase of ministers of a different description, who, though perhaps neither more learned nor more pious than their brethren, have at all events more popular gifts, and are amply furnished not only with the intellectual and moral, but—with the *physical* endowments which fit them, so far as regards mere human

instrumentality, for placing before their hearers the momentous truths of Christ's Gospel with attractive, impressive, and commanding power. Great is the moral influence which such men can and do exercise. For, independently of the unspeakable usefulness of their services otherwise, they attract many who, in the first instance, crowd to their ministrations as "to a lovely song of one who hath a pleasant voice, and can play well upon an instrument," but who at length value them on higher and holier grounds, take their places in the public assemblies of God's people as humble, earnest, believing disciples of Christ, and zealously co-operate with their ministers in becoming the dispensers of that grace to others, of which, through the instrumentality of these devoted men, they have themselves become the recipients. Among such preachers of the Word the minister of Sandyford Church occupies a distinguished place. To justify the favourable opinion which we have expressed of him, we shall allow him to speak for himself by an extract from the volume before us.

"The disciple, who forms the central figure in this Gospel narrative, is one who has impressed on him a peculiar and powerful individuality. There are in his character certain strong and well-defined traits—marked lights and shadows familiar to the most unobservant reader. Had no name indeed been mentioned in this passage, we should at once have been led to fix on Simon as the apostle who went, in impetuous haste, down from the vessel's side, braved the stormy sea—walked upon it—sank in terror, and rose again in faith! Peter's is that composite character with which one often meets in the world, formed by a union of opposites. Bold, hasty, forward—a soul full of deep emotion and sudden impulse, who in the fever of the moment would do a brave and hazardous thing from which, in a calmer mood, he would be deterred. Thought with him was action. To determine was to attain. In such a mind as his, to *doubt* would have been a great impropriety. He is the *David* of the New Testament—soaring at one moment with buoyant pinion to the skies, singing as he soars, 'The Lord is my Light and my Salvation, whom shall I fear?'—the next, struggling, a wounded bird on the ground, with the plaintive note, 'My soul cleaveth unto the dust!' Or, perhaps, we may more appropriately liken him to some of David's mighty men—capable of a bold and dashing exploit—killing, at one time, a lion in a winter snow-pit—at another, plunging through the slumbering Philistines, and filling their helmets with 'the water of the well of Bethlehem,' bringing the longed-for draught to their hero leader. If Peter had been, like these, a *soldier* by profession, he would have been suited for the brilliant sally, the sudden foray, the impetuous assault, some daring feat of arms—not for the slow, wasting, decimating siege and trench work. His enthusiasm and ardour (honest and sincere at the time) were apt to be damped in the moment of trial and danger. For emergencies to which he fancied himself equal, the event proved he was *not*. A child of Ephraim boldly 'carrying his bow,' he turned faint in the day of battle! An Asabel, swift of foot, he becomes, in his trial hour, a 'Ready-to-halt.' Facing the sullen visages of frowning Pharisees and mailed Romans, his countenance falls, his knees tremble. Imbecile, pusillanimous, he sinks into the renegade and coward!

"Thus, doubtless, was Peter a defective character. He had great faults—but these, too, were softened and redeemed by many noble compensating qualities. Better all that salient energy of soul—that warm, outspoken, hearty enthusiasm—even although it proved often mistimed, often rash, sometimes culpable:—

better this, than that cold, repelling, phlegmatic, pulseless spirit, which never kindles into one earnest or loving emotion.

"Peter's faults were the infirmities of a noble mind; and, ere he received his crown, he became a living testimony as to what the grace of God could do in modifying natural temperament. Simon, 'speaking in his Epistles,' is another man from the impetuous fisherman on the shores or on the bosom of his native lake. Tradition represents him as having, at his own request, been crucified with his head downwards, in token of humility. We may accept the legend, at all events, as has been remarked, as a significant emblem of the 'inversion of his character.' At the close of his existence his old age is like the peaceful subdued sunset which often terminates a troubled day; or like the mountain which, close at land, is torn and splintered—ploughed up with unsightly scars by spring floods and winter storms. But, as we recede, and the soft autumn evening tints fall upon it, the jagged outline is lost; we see only a mass of mellowed glory! Such was the evening of Peter's life."

Our space does not admit of our giving other extracts which we had marked from this excellent volume.—*Edinb. Christian Magazine* for April.

POETRY.

THE GREAT EXAMPLE.

When woes and sorrows fill my heart,
And Satan tries his every art
My soul to overthrow;
How sweet to think my Saviour God
Has every path of sorrow trod,
And tasted every woe!

Do friends and kindred thankless prove,
And pay my kindness and my love
With slight or hate or jeer?
One, that had shared the Saviour's bread,
Acted the traitor's part, and led
The Saviour's captors near.

If racking pains distract my frame,
If writhes my soul from taunt or shame,
He felt them on the tree;
If poverty and want invade,
He had not where to lay His head,
And none so poor as He.

If dark temptations try their power,
Or if my God in some dark hour
Withdraw His shining face,
That cry of bitter agony,
"Oh, why hast Thou forsaken Me!"
Renews my hope of grace.

And, if, arrived at Jordan's verge,
My soul shall dread the threatening surge,
And linger on the side,—
Then faith shall whisper, Christ, thy Lord,
Himself has crossed, and left a ford
To help thee through the tide.

BLESSED ARE THEY THAT MOURN.

BY WILLIAM C. BRYANT.

Oh! deem not they are blest alone
Whose lives a peaceful tenor keep;
The Power who pities man has shown
A blessing for the eyes that weep.

The light of smiles shall fill again
The lid that overflows with tears;
And weary hours of woe and pain
Are promises of happy years.

There is a day of sunny rest
For every dark and troubled night;
And grief may bide an evening guest,
But joy shall come with early light.

And thou, who o'er thy friend's low bier
Sheddest the bitter drops like rain,
Hope that a happier, brighter shore
Will give him to thy arms again.

Nor let the good man's trust depart,
Though life its common gifts deny—
Though pierced and broken be his heart,
And spurned of men he goes to die.

For God has marked each sorrowing day,
And numbered every secret tear;
And Heaven's long age of bliss shall pay
For all its children suffer here.

Eber read over to Melancthon the verses he had written for his children. He wrote little, but that little he left as a perpetual legacy to the Church. The hymn on death has been translated by Miss Winkworth, and will, we trust, compose and strengthen the sick and dying in other countries as it has long done in its own. It is simple and full of pathos as a child's prayer, while there is an awe in the thoughts, and a hushed subdued tone in the words and measure, befitting the chamber and hour of death.

HERR JESU CHRIST, WAHR MENSCH UND GOTT.

Lord Jesus Christ, true Man and God,
Who borest anguish, scorn, the rod,
And diedst at last upon the tree
To bring Thy Father's grace to me,
I pray Thee, through that bitter woe,
Let me, a sinner, mercy know.

When comes the hour of failing breath,
And I must wrestle, Lord, with death:
When from my sight all fades away,
And when my tongue no more can say,
And when mine ears no more can hear,
And when my heart is racked with fear;

When all my mind is darkened o'er,
And human help can do no more,—
Then come, Lord Jesus, come with speed,
And help me in my hour of need;
Lead me from the dark vale beneath,
And shorten then the pangs of death.

All evil spirits drive away,
But let Thy Spirit with me stay
Until my soul the body leave;
Then in Thy hands my soul receive,
And let the earth my body keep
Till the Last Day shall break its sleep.

Dear Lord, forgive us all our guilt,
Help us to wait until Thou wilt
That we depart; and let our faith
Be brave, and conquer, e'en in death,
Firm resting on Thy sacred Word
Until we sleep in Thee, our Lord,

PAUL EBER, 1557.

SELECTIONS.

LOVE WHICH SURVIVES THE TOMB.

The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal, every other affliction to forget, but this wound we consider it a duty to keep open; this affliction we cherish and brood over in solitude. Where is the mother who would willingly forget the infant that perished like a blossom from her arms, though every recollection is a pang? Where is the child that would willingly forget the most tender of parents, though to remember be but to lament?

Who, even in the hour of agony, would forget the friend over whom he mourns? Who, even when the tomb is closing upon the remains of her he most loved—when he feels his heart, as it were, crushed in the closings of its portals—would accept of consolation that must be bought by forgetfulness? No, the love which survives the tomb is one of the noblest attributes of the soul.

If it has woes, it has likewise its delights—and, when the overwhelming burst of grief is calmed into the gentle tear of recollection, when the sudden anguish and the convulsive agony over the present ruin of all we most loved is softened away into pensive meditation on all that it was in the days of its loveliness, who would root such a sorrow from the heart? Though it may sometimes throw a passing cloud over the bright hour of gaiety, or spread a deeper sadness over the hour of gloom, yet who would exchange it even for the song of pleasure or the burst of revelry?

No, there is a voice from the tomb sweeter than song. There is a remembrance of the dead to which we turn from the charms of the living. O! the grave! the grave! it buries every error, covers every defect, extinguishes every resentment. From its peaceful bosom spring none but fond regrets and tender recollections. Who can look down even upon the grave of an enemy, and not feel a compunctious throb that he should have warred with the poor handful of earth that lies mouldering before him?

But the grave of those we love, what a place for meditation! There it is that we call up in long review the whole history of virtue and gentleness, and the thousand endearments lavished upon us, almost unheeded in the daily intercourse of intimacy; there it is that we dwell upon the solemn tenderness of the parting scene—the bed of death, with all its stifled griefs, its noiseless attendance, its mute, watchful assiduities. The last testimonies of inspiring love! the feeble, fluttering, thrilling, O! how thrilling! pressure of the hand! the faint faltering accents, struggling in death to give one more assurance of affection! The last fond look of the glazed eye, turning upon us even from the threshold of existence! Ay, go to the grave of buried love, and meditate. There settle the account with thy conscience for every past benefit unrequited, every past endearment unregarded, of that departed being who can never, never return to be soothed by thy contrition.

If thou art a child, and hast ever added a sorrow to the soul, or a furrow to the silvered brow, of an affectionate parent! If thou art a husband, and hast ever caused the fond bosom, that ventured its whole happiness in thy arms, to doubt one moment of thy happiness or thy truth; if thou art a friend, and hast ever wronged in thought, word, or deed the spirit that generously confided in thee; if thou art a lover, and hast ever given one unmerited pang to that heart which now lies cold and still beneath thy feet; then be sure that every unkind look, every ungracious word, every ungentle action, will come thronging back upon thy memory and knock dolefully upon thy soul; then be sure that thou wilt lie down sorrowing and repentant in the grave, and utter the unheard groan, and pour the unavailing tear, more deep, more bitter, because unheard and unavailing. Then weave thy chaplet of flowers, and strow the beauties of nature about the grave; console thy broken spirit, if thou canst, with these tender, yet futile tributes of regret; but take warning by the bitterness of this thy contrite affliction over the dead, and henceforth be more faithful and affectionate in the discharge of thy duties to the living. — *Washington Irving*.

THE POWER OF THE CROSS OF CHRIST.

They were living to themselves: self with

its hopes, and promises, and dreams had still hold of them; but He began to fulfil their prayers. They had asked for contrition, and He sent them sorrow; they had asked for purity, and He sent them thrilling anguish; they had asked to be meek, and He had broken their hearts; they had asked to be dead to the world, and He slew all their living hopes; they had asked to be made like unto Him, and He placed them in the furnace, sitting by as a "refiner of silver," till they should reflect His image. They had asked to lay hold of His cross, and, when He reached it, they lacerated their hands; they had asked they knew not what, nor how; but He had taken them at their word and granted them all their petitions. They were hardly willing to follow on so far, or to draw so nigh to Him. They had upon them an awe and fear as Jacob at Bethel, or Eliphaz in the night visions, or as the apostles when they thought they had seen a spirit, and knew not that it was Jesus: they could almost pray Him to depart from them, or to hide His awfulness. They found it easier to obey than to suffer—to do than to give up—to bear the cross than to hang upon it: but they cannot go back, for they have come too near the unseen cross, and its virtues had pierced too deeply within them. He is fulfilling to them His promise, "And I, if I be lifted up, will draw all men unto Me;" but now *their* turn is come at last, and that is all. Before they had only *heard* of the mystery, but now they *feel* it. He has fastened on them His look of love, as He did on Mary and Peter, and they cannot choose but follow. Little by little, from time to time, by fitting gleams the mystery of His cross shines out upon them. They behold Him, and lifted up, and the glory which rays forth from the wounds of His holy passion: and are changed into His likeness, and His name shines out through them, for He dwells in them. They live alone with Him above in unspokeable fellowship: willing to lack what others own, and to be unlike all, so that they are only like Him. Such are they in all ages who follow the Lamb whithersoever He goeth. Had they chosen for themselves, or their friends chosen for them, they would have been brighter here, but less glorious in His kingdom. They would have had Lot's portion, not Abraham's, if they had halted anywhere—if He had taken off His hand and let them stray back—and what would they not have lost? What forfeits in the morning of the resurrection! But He had staid them up even against themselves. Many a time their foot had well-nigh slipped. But He in mercy held them up; now, even in this life, they know all He did was done well. It was good for them to stand alone with Him on the mountain and in the cloud, and that not their will, but His, was done on them."

HEAVEN OR HELL.—"You are mortal, you must die; you must appear before God, to give account of yourself; you are a sinner, you must be forgiven your iniquities, and moreover counted worthy of reward and exaltation: for there is no medium; if you escape hell, you must enjoy heaven. Now, reader, how will you escape Hell,—how will you enter into Heaven?—Believe that God hath sent forth His Dear Son as a propitiation for sin, and suffer not the question to slumber until you have satisfactorily read it from the pages of the Holy Bible—how you shall escape Hell, how you shall obtain an inheritance in the kingdom of Heaven.

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